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India

Memories That Do Not Die

Under the Stars

By HAZEL BENNETT, Gujranwala, India

HOW we love the stars! Their light is so clear. They speak peace to us after the day's work is done. They call us to nobler service. They remind us of our Father—God and of Home. We recall much that God has shown us as we worked under the stars in India.

Here at B——— we have our first camp of the year. Last night will long live in memory. Some of the Christian men came to escort us to the village. As we passed along the village streets, Christian and Mohammedan women joined us while others greeted us from the roofs and doors of houses. We were taken to a large courtyard belonging to one of the head men of the village, a Moslem. The stars overhead were kindly and peace pervaded everything. All was quiet in the crowded courtyard as one of the Bible women explained the pictures thrown on the screen. The lantern your generosity has provided is such a help and blessing. About 250 people heard the wonderful story of Christ's life, death, and resurrection.

Memory goes back to my first moving day in Gujranwala District in 1909. Night came on and no tents or baggage had arrived. We were tired, hungry, and temporarily homeless. The Christian people of R——— took us in, shared with us their simple meal of corn cakes and greens, brought their bedding to wrap around us to protect us from the cold, gathered around a tiny fire under the stars and talked with us of the things of God and sang Psalm after Psalm of praise. About midnight the carts came and the village men went to pitch the tents and help in any way they could. At two o'clock in the morning our homes were ready and we could go to rest. The kindly hospitality, the willing helpfulness of the people, the wondrous beauty and power of the Gospel story have stood out so clear and beautiful through the years.

One night in N——— we were returning from a meeting where God had wonderfully spoken to the hearts of many. Only the stars shone in the darkness but as we neared our

tents we heard a song. A lone Christian man was away out in the fields tending the irrigating ditches but there in the midnight stillness he was singing a Psalm of praise. His witness became a very precious thing to us as night after night we listened to his song.

About 150 poor Christian women from the city met one night in their new cemetery. We never knew a graveyard could bring such joy. This one has a brick wall around it. It also has a watchman and a house for him to live in. There is a well and a gate and perhaps some day there may be a garden. The women had been there before to pray and thank God for this gift, so it seemed fitting that their annual Thank Offering service should be held there. It is a long way from the city but the women came, some on foot, others in carts and bus and a surprising number came in Miss Scott's car. We showed lantern pictures of our Lord's life and sacrifice then a goodly offering was taken. M————, one of the women, seemed inspired as she thanked God for the wonderful city he had given them for their dead. We talked too, of the time when those sleeping there would arise in response to the call of the Son of God. Strange place for a Thank Offering meeting! Yes, but our Father must have looked into those grateful hearts and accepted this service as a true sacrifice of praise.

Midsummer Night

By MISS KATE E. SPENCER, Sargodha, India

THE brightness of the midsummer moon dimmed the light of the twinkling stars, on the warm summer evening of June 12, 1936. The moon and the stars looked down on the villages of Sargodha District and found none of the able bodied Christian women at home. The men were there and awkwardly trying to cook their own food and attend to the evening chores. The women had departed during the day, taking their best clothes, provisions for two days and all the family cash. Now the small groups from villages far and near have become a crowd of 500 or 600 and are joyfully visiting and having a good time, on the Mission compound in the city of Sargodha. Some are very weary for they have walked from 6 to 10 miles, some have come part way by train, some by motor lorry or buggy. Some arrived at noon in order to rehearse the 12 Bible stories learned during the year. Others came early in order not to miss a single thing. At 8 P. M. they were seated closely together (except for the spaces occupied by sleeping children) on mats on the ground, on an open space that was once a tennis court. The moon hid its glory in the shade of surrounding trees, but the stars looked down directly on this happy crowd. There was not the hush and quiet of a vast cathedral. There was noise from wide awake babies ready to rival the speaker in their demand for attention. There was the buzz of mosquitoes and other insects. Undisciplined worshipers were making a conscious effort to be

reverent. The heavens were overhead and buildings and shrubbery in the background. It was time for the meeting to open. The girls from the Boarding School had learned and practiced songs for this occasion. They hoped the village women would like them and learn to sing them from hearing them a few times. Their mothers, sisters and neighbors eager to share in everything did not disappoint them. The speaker had to exert himself to be heard at first but as the light of the magic lantern revealed a familiar Bible scene the noise ceased and the speaker's voice came clear and distinct in the language the Punjabi mother uses to her children. One Bible incident after another was rehearsed and illustrated in such a way that the Bible story seemed to be re-enacted in Punjabi setting and the truth to apply to every day circumstances. Many were interested in the speaker because they knew that with the aid of their coppers he was preaching the Gospel in the Home Mission Field of Khangah Dogran. Others were drawn to him because he seemed to be a man of God, talked of familiar objects and people who were sinful human creatures like themselves, and God's dealings with them. He had a keen sense of humor and rare gift of song. After telling of Samson's family troubles he sang a song about the foxes and fire brands setting fire to the wheat. The meeting closed about 11 P. M. The speaker regretted that a lot of pictures had been omitted that he wanted to use. Many in the audience did not want to stop until all the pictures were exhausted. The moon smiled with satisfaction as the benediction was pronounced.

The scene changed immediately. Those who lived near at hand loaded sleeping children onto shoulders and were soon on their way home. Those who had cash to hire a bed for four cents did so and the children were corded on to the beds. Those who had no beds took possession of the mats that had been used for seating during the meeting. There was a skirmish to secure the best of everything to be had and then they settled themselves for the night. Some went to sleep. Some gathered in groups to chat. Some gathered about the singing group with a drum. The different villages vied with each other in ability to beat the drum and to sing. So the music lasted nearly all night.

When the morning sun came up all were awake and stirring. Some did not appear to be much refreshed by sleep. All were happy. The flour brought from home was kneaded into bread and cooked. The mats were rearranged and very soon they were ready to continue the meeting. When the collection plate was passed nearly everyone placed a coin on it. Thank Offering jugs were also presented. Next night the moon found them all back safely in their villages at their regular tasks. Some were elated over the diplomas they had received for passing the Bible Course. Two were treasuring new Bibles because they had not only learned the course themselves but had taught others. Others regretted their failure this time but were resolved to do better in the future.

Little Pictures

By ADDALINE BRANDON, Lyallpur, India

"THOU SHALT NOT STEAL"

MOTHER dear, mother dear, its time to go to school and I can't find my slate."

Thus cried little Parkash with her hair gleaming with olive oil and dressed in her clean little pajama suit, book bag in hand, ready for school. Her mother who was busy with household tasks looked up from scouring the pots and pans and seeing a slate lying on a bed said to her little daughter.

"There's your brother's slate—take it and run before he comes. No one will see you!" But Parkash shook her tiny head and said.

"Oh mother that would be stealing and Jesus would see me and it would hurt his heart if I should steal. I cannot take my brother's slate because I love Jesus and do not want to disobey him. At school we have learned it is wrong to steal and lie."

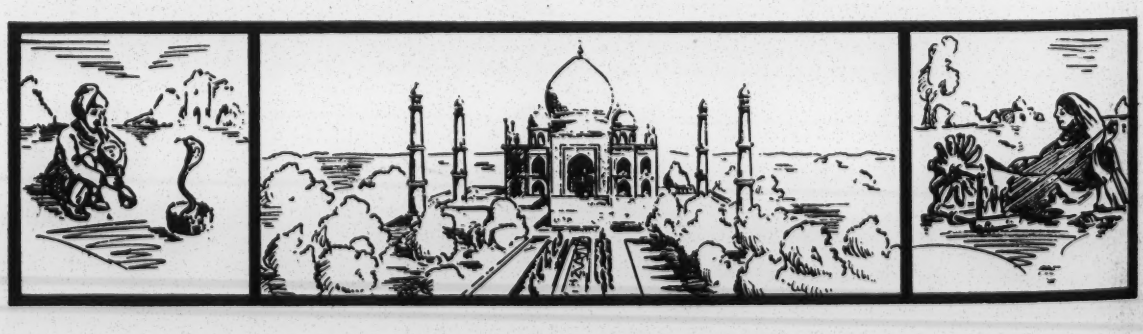
The poor ignorant mother was amazed at so much wisdom from so small a child. She got up slowly and moved about the cluttered rooms till finally she found the child's slate and sent her off to school.

It is impossible to know fully the influence of the teachings of Christ in the hearts of these little non-Christian children, but many non-Christian homes are being lifted to a higher standard of morality through their children who attend our mission schools.

"AM I DOWNHEARTED? NO."

The sun was just sinking over the horizon and the blue haze of a thousand village peat-fires was hanging heavy in the air, when I saw an Indian farmer come singing along the road from the city bazaar, with a bundle of grass on his head and tucked under his arm two or three sticks of sugar-cane for which he had paid about a penny.

I recognized him as one of our poorest Christians who was heavily in debt to his landlord and overseer. He had worked hard in the fields all day and before going home he had stopped in the bazar to buy this little bit of sugar-cane for his kiddies. Burdened with hard work and almost buried under a crushing load of debt and many times almost starving, still he sang coming home from work and had tucked under his arm the penny's worth of sugar-cane for his children. I stopped and chatted a moment with him and asked him why he was so happy. He replied, "Because Jesus is my Saviour and some day I shall see him."

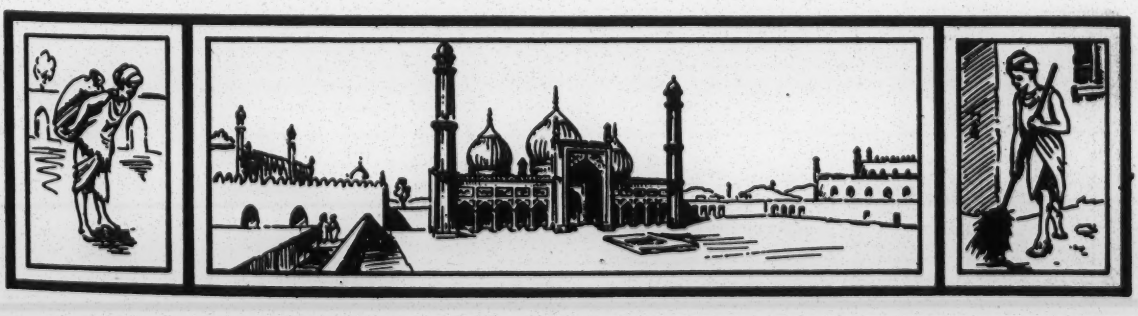


Ground down under the heel of the economic system of India, barely eking out a living for himself and his family, he could still sing because of the Joy of the Lord, which was in him. A marvelous testimony to the life giving power of our Lord.

MORE ABUNDANT LIFE

Going one day down a dark, smelly alley just off the city bazar I came to a little wooden door. I knocked and was admitted into a littered courtyard. There sitting on a small footstool in the sun was a very old, blind woman. She was cross and complaining. Her daughter-in-law was cross too, but on seeing me she jumped up and brought me a chair, rickety though it was. Immediately she began pouring out all her troubles to me, how this old blind mother-in-law was worthless and useless and nagging and cross. She said it was too much to take care of her and manage her house and get her three children off to school and do all the work. So I asked her if she would like me to come each day and read to the old lady. She was delighted. So I read to the old mother from the Gospel of John and got her to repeat two verses after me each day till a whole chapter was learned. Then one day I brought some yarn and a large pair of knitting needles, and holding her trembling old hands—day after day—I taught her to knit. The joy on that dear old face as she repeated to me the verses she had learned! I talked to her many hours about the love of Jesus. Finally I told her to teach the verses she had learned to her grandsons. She did. They learned them so well that I rewarded each of them with a small hockey stick. The courtyard was always clean now and the old woman's hair combed. She would be sitting happily knitting with her face turned toward the door through which I would come. Then the daughter-in-law would sit and listen to the reading of the Word and the stories, while fixing vegetables or quietly spinning. No more curses or cross words, no more grumbling or cluttered up courtyard—Christ had come to dwell in that home. The old blind grandmother knit sweaters and socks for the boys and there was peace in her heart because Jesus loved her.

When I came back from my vacation the son came and told me his old mother had died repeating the name of Jesus. He begged that I should continue coming to his house even though the old lady was no longer there. I have gone a number of times but because there are so many who need the Word I can not go every day.



"GOD'S SERVANTS"

When out in our tents, going from village to village to work among the people, we develop a keen sympathy for the poor circus animals. For the few hours we are in the tents each day we are on constant inspection. At each of the small windows there are usually a dozen peering eyes and the doorway is filled with the more bold. One morning several heads appeared at the window as we were eating breakfast. When we asked, by way of conversation, what they were seeing, the answer came quick as a flash, "God's servants." That is quite different from the usual "oh, nothing at all." These curious crowds often give us a wonderful opportunity of telling of the One who is the Way, the Truth and the Life.

SKIN BLEACHERS

"We have come for the white medicine" was the greeting of two young girls as they entered our tent a few days ago. How they long to be beautiful, and they believe that if only they could make their skins white like ours they would be more pleasing to the eye. Many of them are certain that the difference in color comes from some ointment or special soap which we use. Once I overheard some boys asking the sahib if he washed in water from some particular pool. This question always opens the way for us to tell them of the One who can bleach their hearts and make them white as cotton. They know nothing about snow but are familiar with the pure white growing cotton.

"INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE"

Labhu and his family live in the sweeper section of our city. He is so well acquainted with the New Testament, though he can scarcely read, that he is known as "New Testament Labhu." The family earnings are never more than twenty-five cents a day and many days much less. On this four stomachs must be kept full enough for work and clothes are needed. One would almost think that there couldn't possibly be room for an out-sider in this household. Yet almost two years ago they took in a small waif. A woman in a neighboring village died leaving several children, one a tiny baby girl. In a few weeks the father also died. The relatives were willing to take the older children but no one wanted the dried up mite of a baby girl. Her chances for life were very slim. Labhu and his wife, though no relation whatever, took

pity on the little girl and carried her to their home where they have cared for her. We were calling on them just the other evening and were astonished that this little mite could be such a fat, healthy child. I picked her up and found she is as heavy as she is fat. They love her and have given her a home where Jesus lives as part of the family. They are exceedingly poor in this world's goods and the little one may not even get to school but she will inherit riches in Christ through their teaching and example.

A TALENT PUT TO USE

Barkete passed the third grade before her marriage. She was the only woman in her village who could read and one day the missionary asked her if she'd like to help the little girls and women of her village. She was happy to share her book learning and started a little school in the corner of her yard. The equipment given her was a blackboard, some chalk and a few primers. The missionary visited her once a week—she was a very new missionary and when she was told by a more experienced one that the English figures were used in number work, she had these children learn to count "one, two, three," instead of "ek, do, thin." In a few months Barkete learned to carry on alone and while the children didn't learn a lot in that little back-yard school, within two years a dozen of the little girls entered boarding school.

"THIS DO IN REMEMBRANCE ME"

It is a blessed privilege to remember the Lord's death till He come again, but even more blessed is the privilege of seeing the humble ones of His church sit at His table. A week ago we had a communion service in Kamalpur. Men and women had come from villages all around. During the sermon a shower of rain came and threatened to disturb the meeting. The non-Christian onlookers got up and went off to find shelter under shrubs, but the Christians stretched their shoulder wraps over their heads for umbrellas and continued to sit and listen. The shower soon passed. The communicants, fifty-nine village men and thirty-three women, were called to the front by villages and stood before the congregation to partake of this sacred feast. For most of these this was the first time and before partaking they made their public confession of Christ.

Guests

MARY BROWN is going to bury herself in India as a missionary."

"Bury did you say?"

One hears this sort of statement only from some one who is not a missionary. Far from being buried, I find the job draws out potentialities one never dreamed she had. The quick adjustment necessary to meeting rich and poor, high-brow and illiterate makes one wish she knew more psychology and more Emily Post etiquette along with having an inner spring of perennial kindliness.

This morning a Colonel's wife and a Major's wife came to visit the college. They arrived in India just two weeks ago, so ours was the privilege of letting them see a Christian institution run for subjects of their British nation. There was so much to tell, the question was to choose the most important. After they left we thought of many more things they ought to know. Very often they see only the unpleasant side of the Indian people; or they see only the side dangerous to British rule in India and they are afraid to come to the city. Ours is the task of interpreting fairly, that they may see how building character and creating good Christian citizens simplifies the discipline side of their government.

Yesterday after lunch a gayly colored group of Christian servants' wives came with babies, knitting and sewing. We all sat on a sunny verandah. They do not sit on chairs in their homes, but it seems to please, not to spoil them, to sit on chairs here. One Mother had run out of wool for her baby's sweater she was knitting—she hated to ask me for some to finish it, yet it was obviously near the end of the month —"Don't make her beg, offer her some wool, even though it may not quite match," my inner voice said. Now she will be able to finish it before their next pay day and perhaps the child be saved a bad cold or worse. Another woman had brought her reader, and we had a lesson while others listened or asked questions. They are proud of this woman's effort. Another woman had brought her knitting for praise and suggestion for a color combination. Still another had cut out and basted up a new frock for her daughter. Would I just run up the seams on my sewing machine. She had given me a restful massage the day before, so I was doubly glad to help her.

To fathom the real inner need is the part that taxes all one's perceptions. One craves guidance as to how deeply to probe into the sordid side of their lives in order to present most practically Christ's challenge to a high plane of living. Last year we had weekly Bible Study during which petty jealousies and irritations came to the surface, and in the radiance of Christ's presence faded away. Kindly deeds of neighborliness have multiplied, and civic pride has grown. These illiterate women are among my dearest friends. Friendships have deepened through sharing.

By one who loves trying to keep, a "Home with the open door."

Guests in a Girls' High School

By LOIS M. BUCHANAN, Pathankot, India

ARE there? Yes, indeed, and many of them! And, oh, so different! But there have been some very special guests in our John and Jane Denham Memorial during the past months, whom you would have enjoyed watching as they have been here with us in Avalon.

The Children's Special Service Mission from England has a number of very consecrated and fine people who are working in India among the schools. Our girls and teachers have come to look forward to an annual visit of a week or ten days from one of the ladies of this Mission. This year, Miss Pigott, an English lady with real ability in presenting the Word of God to girls, came for a week. The talks are all illustrated with pictures and very nicely made charts, and are real heart searching messages. She spoke every morning in the Chapel period at the opening of School and again in the evening to the girls who are staying in the School; played at games time with the girls, and talked to the older classes in their Bible period. Not knowing the Urdu language, the messages were all in English but were spoken so plainly and so clearly that most of the girls, even of the younger classes, could understand the talks. Many of the girls were very definitely helped. One story which I am sure will stay in the minds of all was of an experience that Miss Pigott had had in England as the leader of a company of Girl Guides. They were camping on the Estate of the Duke of Connaught and they were told by the Duke that the King (the late King George) and the Queen were coming at once to visit him. He suggested that they would go to a certain gate where they could form in line to see the carriage as it arrived.

The time was short and there was a great rush, but in the hurry, the directions were missed and she found herself with her company of Guides directly in front of the beautiful home of the Duke, just at the moment that the royal guests arrived. It was a trying moment for the Captain and her Lieutenants—for they realized that they were in a place, with their company of Guides, where they were not supposed to be. But the King in his kindly way sent for them to come near and gave them a welcome which covered all embarrassment. But the lesson was brought out so well—and appealed to our girls who are practically all Guides, that, brought into the presence of the king so suddenly, they were most conscious of their soiled camping garments and unpreparedness—and we come to realize our sin when coming into the Presence of the Master.

And then there was a visit from that Sikh Convert, Mr. Bakht Singh, who is doing such a wonderful witnessing for Christ in the Punjab. His messages came very near to each and all because they were in the mother tongue! What a difference it makes to hear a message in your own language! And a message from one who has come out from a non-

Christian family! There was one night when we were all in the little Church, to which Miss Mary J. Campbell years ago, gave the name "The Power House of Pathankot", and our guest had given a deep and helpful message. A time for prayer and testimony followed—and during prayer the leader broke down as he talked to God of his own father and mother, still out of Christ. It was a searching time—and there was born in the hearts of many that night, a new burden for those who are out of Christ.

Another comes and is welcome! Padri Ganda Mall, a son of the old Kanaya of Dr. Gordon's "Our India Mission". Such a genial, friendly guest as he is! One of the leaders, is he, in the Home Mission work of our Church of the Punjab; a man who has been greatly used as pastor and as a speaker! But as he comes here, as a grandfather to one of our teachers, he comes as a friend and is loved by all. Even the wee girls listen with rapt attention, as he gives a message in Church or in the school.

And as the guests come, time and again through the year—as they come up through the crowded narrow street from the Pathankot Bazar to the corner where the little Church stands in its beautiful setting, with the Elliott Dispensary near and the School opposite and enter the gate neath the great old banyan tree, they are welcomed—but none more cordially than those guests who come to bring us messages of the Way of Life.

Padri Ganda Mall. A welcome guest.

"....In Christ there is
A full reply to all those questionings
That through long ages have disturbed thy heart,
* * * * *
India! India! Hear Him and obey
And then thou too wilt find in Him
Thy Lord, thy God, and shalt be satisfied."

Friendly Guests

By Miss LOIS BOYD, Sangla Hill, India

AMONG the guests entertained on our compound one who is always welcome and appreciated is a little Sadhu whom we call Mr. Moses. The servants, the Bible women, the village pastors, the missionaries, all love him. Once when he was visiting here one of the servants came to me saying that Mr. Moses was not well, was in need of an operation so they were gathering up a few rupees to help him regain his health. Whenever he is on the compound we all have evening worship together and the little Sadhu talks to us of the things of the Kingdom. From his face as well as from his messages it is plainly seen that he lives close to the Master.

The other day he was having lunch with us and I said to him "Mr. Moses tell us how you came to be a sadhu." And this is his story in brief. He said, "I was born in a Christian home and educated in a mission school. While still a boy I loved the Bible and times of fellowship with God. He was calling me then to a life of consecration but I did not understand. After I finished High School and had a little experience I was given the management of a small English hotel. I enjoyed my work and the things that my salary could buy. In those days we had some special meetings in that city and I received a special blessing. Then for the first time I realized that God was calling me to a life of separation. I told Him I would be obedient but I stayed on at my work. Sometimes the call faded in the distance then again it sounded clearly but for about two years I stayed on at my post. Then I left my work and went home to my parents. It was my intention to go on with the Lord wherever He led, but time slipped by and I stayed on at home. After a while I took another post but the call of the Lord persisted and I promised Him that if He would give me a sign that this was His leading, I would leave all and follow Him. He gave the sign and I could no longer hold out against Him. From that day I have been going about among all classes of people telling the story of His love. For weeks I stay among Mohammedans and at other times among Hindus. Here in the Punjab I have lived mostly among the Christians."

Another friend I often welcome is the mother of one of our girls who lives three or four miles from Pasrur as the crow flies. One hot summer day she came bringing me some *ghi*, the price of which was to be applied on her daughter's fees. I had trusted her and she had been worthy of the trust. How hard she was trying to give her child an education. She sat down on the floor of my office and we had a nice visit while she had a little refreshment and rest before taking the hot walk back to her village. How one's heart goes out to these village women, so thrifty and courageous with so little to brighten their lives. The consciousness of duty done and trust in the Heavenly Father's care makes this woman's face shine from the light within. "They looked unto Him and were radiant."

Floods Upon Dry Ground

By MRS. JOSEPH C. ALTER, Zafarwal, India

I WILL pour floods upon dry ground . . . and my blessing upon thy seed". Thus saith the Lord to His prophet. Here in the Panjab which is known as the land of the five rivers floods are more or less a seasonal occurence. Some fifty-five years ago the first missionary crossed a river in flood and established Zafarwal as a mission station. Zafarwal has always been and may easily always be bounded by unbridged rivers which are fed by the melting snows of the white Himalyas. These unbridged rivers afford many unexpected floods for the Missionary and for the hundreds of villages among which we work. This year we have had very heavy rains during the monsoon all over India. Coming down from the hills where we mothers and children go to escape the burning heat of the plains we saw the Ganges River in flood, bursting its bounds by the holy city of Hardwar. We saw still another river in flood as we came nearer home and we wondered if we would be able to reach Zafarwal through the Degh River which runs five miles from our home. We passed mud villages where the floods had washed them away even as the ocean washes the sand houses that the children build on the seashore. We heard stories of stock drowned and an occasional loss of life. The Panjabi farmer is a philosophic soul and in most cases lifted his eyes to thank his god for the flood even as he looked at his family homeless and his fields under water. Two crops flourish in flood water and that is sugar-cane and rice. After the floods recede the land yields rich crops of wheat and millet. In many places the railway had been washed away and the telegraph wires were down.

In the old days the last part of the journey to Zafarwal was undertaken by ox-cart or horse and buggy. When we leave the railway we travel in our Ford. The rivers are the same, the roads are sandy and rough, we plough through the same floods and stick in the same quicksand as did the patient ox and horse. Sometimes even the Ford cannot cross the flood and the

A Rich Wheat Field.

sturdy-backed Panjabis carry us across on a rope bed balanced on the heads of four men. In the last years we as a family have had many varied experiences, trying to get home to Zafarwal or in getting out of Zafarwal. Our most painful experience was several years ago when our children were small. We had started for home from Sialkot in good time but night fell as we reached our flooded river. It was very hot and our drinking water was soon exhausted. Our food which had been carefully packed, spoiled, and we laid the children down to sleep beside the flooded river both hungry and thirsty. A great sheet of water lay between us and home and it was nearly morning before we were carried across and driven home. This year the Degh was in flood but we crossed with no serious trouble. There is something about floods that inspires faith. We often feel if God be not with us we can never cross our flooded rivers.

As I write this morning we are out across one of our rivers in camp. Outside is the sound of many voices. As far as I can see people are streaming into our camp. They are women and children who have heard that we have a clinic every morning. Some are being carried, some are being led, some are being helped as they limp along. Many in the villages around us are born and have lived and died without any medicine. They welcome the blessing we offer of a nurse's tender ministrations. This afternoon again the people will crowd into our tents. This time it will be our Christians. We are coming to their Bible School to receive the blessing which the Lord has for them in Bible classes. Men, women and children leave their lowly, menial tasks to sit and learn God's Word so that they may teach their non-Christian neighbors of Christ and his love. I never cease to marvel at the crowds of villagers which gather around us in the villages. The first demand the non-Christians make is to hear the Glad Tidings. I went the other day to see an old blind Christian woman, who is living a widow, alone, in a non-Christian village. Her husband worked for the village and when he died she stayed on in her old home. I had expected to sing and pray with her and give her a Bible lesson. In the midst of our lesson the Moslem women pushed into the courtyard and crowded onto the roofs. Such a carefree, noisy, chattering crowd. Yet out of their laughing and joking and worldly opinions came the request to me to read from the Bible and to sing a psalm. One woman said wistfully, "Only the old blind mother understands all you teach about Jesus." The hundreds about us who sit in great darkness press close to our Christians yearning in a blind way to see Jesus the Light of the World.

In this old District our farmers could not get along without the flood of water upon their dry ground. The hundreds of Christians scattered in small groups throughout our District partake of God's blessing. Two weeks ago Mr. Alter baptized a young Moslem who has come out from among his own people and fearlessly confessed Christ. For two years Christ

has gripped this young lad's heart. Sleeping and waking, Christ has drawn him closer and closer to Himself. He was wonderfully led out of his village to seek baptism. His village lies to the north of us and is surrounded by flooded rivers. We have never been able to reach his village. But now this newly baptized young man is praying for his widowed mother in his far village and he is remembering his old grandfather and the acres of land which belong to his family. He is praying for his chums who as yet do not know Jesus. His faith leaps the flooded rivers and his hope is bright that Christ will some day shower blessing upon his people.

Around us are thousands of the outcastes of Hinduism who these days are squirming under the yoke of depression. These people are asking their leaders, "What religion shall we accept when we leave Hinduism?" Many of these same people are burning their idols and casting out their Hindu customs and are waiting to be shown the way to Brotherhood and Salvation. Sixty millions of outcastes are on the march going somewhere but intent on breaking the bonds which hold them in the clutch of the Brahmin. There are other floods in old India to-day. I seem to hear the sound of many waters but Lo! it is the voice of little children and women and the roar of men on their way. Satan is not asleep in India. But the Lord liveth and a spirit greater than the leadership of Dr. Ambedkar is moving a mass of people. Two of the leaders of this movement were with us last month. Their hate of Hinduism was deep and bitter but they each carried a Bible and asked for a lesson each day from the Bible. They declared themselves and their immediate families as on the Christian way no matter which way the millions might choose.

Next week we pull up out tent pegs and load our ox-carts and move on to our next camping center. We will cross yet another river which has recently been in flood. God grant that we may see a great spiritual flood upon the dry ground and God's richest blessing on His people.

I KNOW MY LORD*

By MARJORIE ALTER

I bear on my head a basket of filth.
I bear on my hip my own wee one.
I bear on my hands the stain of toil,
But I love my Lord, God's only Son.

Yes I know my Lord of the bruised hands.
I know my Lord of the dusty feet.
He lifts my load in the heat of the day.
He comforts me often in the street.

Yes, I know my Lord, who died on the cross.
He lightens my burdens so gently each day.
He knows my poverty, sorrows and sins.
I know, Yes I know, I am His alway!

*Written after Mrs. Alter had asked a ragged ignorant sweeper woman if Christ was her Savior. The woman, worn down with much child-bearing and many deaths in her family earned her living by carrying human excrement from the homes of her Moslem and Hindu masters to the field.

Some Other Floods

By THERESA BROWNLEE, Sialkot City, India

WHEN we were camping by the village Piru Chak some people came from Richara, where we camped for a month, with the request that we go back to their village at least once while we were near. It was four miles by bicycle road and six by motor. They acknowledged that the road was too bad for the car since the big rain, but bicycles were making the trip. Finally I promised to go the next day on my wheel leaving the work at the camp for Miss Cash and the Bible women. It was about noon when I started off the short way. Soon I came to a stream which had been perfectly dry; now with water two or three feet deep. I stopped with a prayer to know what to do. One man said, "If you do not want to wade go to the bridge a mile and a half away. Another man was just starting across toward us, carrying his "bike." He said, "If you will wade across I'll carry your wheel for you." When he saw that I did not want to wade he said, "That man who is just arriving will take you across on his donkey." That he did graciously.

In a short time I arrived at Richara where we always receive a very hearty welcome. The first thing the friends began to insist on my staying all night. They said, "Over half of us are out at work, and cannot be in the service now, but at night we will all go to the meeting and we want you to talk to us. Ever since your camp was here we have been having worship every night. Do stay. We can give you a room all to yourself, and clean bedding which we never use for ourselves, just keep for special people like you, some of which has never been used by any one." I said, that I could not stay because Miss Cash would worry about me. They said, "No, your servant has stopped in here on his way to the camp; tell him you will not be home this evening." I sent word that I might stay, not to worry, and told them that we had better hurry and have the meeting. It did not last long. When it was over they said, "You cannot go home now, you will have to stay. The direct road to the bridge is so muddy, you could not get through with the wheel. You will have to go a very long way or the way you came. We are going to the camp in the morning and will help you across if you will only stay." I stayed.

My room was comfortable and clean, mud walls and mud floor, no carpets, pictures or curtains and no window. The door was an out-side one with enough of big cracks to let in fresh air and light. I had a good sleep and in the morning the neighbors came in to see if there was any thing they could do. They asked questions about by country and my people.

I wonder if the two religious meetings I had with them, or my receiving of their hospitality did them more good. I like these friendly people. I got home all right by the bridge the next morning.

Suggested Devotional Service

By (Mrs. C. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1937: Impelling Imperatives

DEVOTIONAL IMPERATIVE FOR APRIL: BE COMPASSIONATE—LUKE 10:36, 37

Introit: (To be sung as solo or duet) No. 313 in Bible Songs No. 4.

Responsory: Psalm 136:1-9, 23-26. Leader reads first part of each verse; audience responds with second part of each verse.)

Song: Bible Songs Hymnal No. 116.

Scripture Lesson: Luke 10:25-37.

Examples of Christ's Compassion:

(1) For the leper—Matt. 8:1-3.
(2) For the blind—Matt. 20:30-34.
(3) For a mother bereft—Luke 7:11-15.
(4) For sorrowing friends—John 11:32-37.
(5) For Jerusalem—Luke 19:41-44.
(6) For the multitude—Matt. 9:36-38.

Leader: Be Compassionate is the impelling imperative which comes to us when we see, or know of, suffering and need; but an impelling imperative is not a compelling imperative. Suffering and need may make their eloquent appeal for compassion, yet we may ignore the plea or be indifferent to it.

In the parable of the Good Samaritan, the priest and the Levite saw a wounded, bleeding, helpless man lying by the wayside. The plea for compassion was made to them, yet they ignored it and passed by on the other side. A Samaritan, traveling the same road, saw the same wounded, helpless man. The plea for compassion touched his heart. He stopped, ministered to the man, and provided for his future care. The Samaritan did what he could. We speak of him as the Good Samaritan.

We know the suffering and need of India's teeming millions—the poverty of the people, their ignorance and superstition, the evil caste system, the treatment accorded child-widows. This knowledge makes its appeal to us: BE COMPASSIONATE. It is an impelling appeal. It has been, to our Church, a compelling appeal.

To answer this appeal, our Church entered India with the Gospel about eighty years ago. Our work there has been carried on by the Foreign Board and by the Women's Board. The searching question which comes to us today is: Have we done all we could?

Directed Silent Intercession: (Leader announces subjects covering all phases of our work in India. For suggestions, see pages 18-23 in the Prayer Cycle. A short silence for contemplation and intercession follows each announcement. Close by praying the Lord's Prayer in unison.)

(Continued on page 445)

India's Present Day Challenge

By the REVEREND W. H. ROSS, On Furlough, Sterling, Kansas

WITHOUT doubt, the most outstanding development on the mission fields of India today is the recent movement spreading so rapidly among 70,000,000 low caste and outcaste Hindus who in increasingly large numbers are leaving their old religion, Hinduism, for some other faith. It remains yet to be seen, for the most part, what that faith will be. The leader of this great movement is one Ambedkar, who though born an outcaste, promises to become as prominent a leader of millions in India as Gandhi was at the height of his popularity. The position of these two men today has been fittingly described by some one who said, "Gandhi's star is a setting star: Ambedkar's is a rising star." Perhaps mention should be made of the caste system of India which is at the bottom of this movement of recent origin. It is a part of the Hindu religion. The Brahmins, of which Gandhi is one, make up the highest caste. They are the teaching or priestly caste. Workers in leather goods and others doing various menial tasks make up some of the lower castes. Then there are the outcastes, so called because they are below all caste, or sweepers because of the work they do cleaning houses, streets, barn yards and all sorts of filthy places. These outcastes or untouchables are not permitted to live in the caste quarter of the village or city, to touch any plate from which a caste Hindu is to eat, to allow their shadows to fall upon a caste Hindu, or to enter a Hindu temple to worship, though they are Hindus. To do so would, according to Hindu teaching, defile caste Hindus against whom such supposed offence is committed.

A NEW LEADER

The leader of this movement among outcaste and low caste Hindus is, as has been mentioned, one Ambedkar who though born an outcaste has risen to a position of eminence. As a boy he went to school, but was not permitted to sit inside the school room for, according to Hinduism, his presence there would defile boys of caste. So he sat outside the school room door. The teacher would come near and say a few words to him once or twice a day. In this way, he imbibed what learning he could. Being an exceptionally brilliant boy, he gained a great deal of knowledge, even by this method. He received the degree of B.A. from Bombay University; M. A. from Edinburgh, Scotland; D. Sc. from London; Ph. D. from Columbia, New York and from Bohn, Germany; was made a barrister from Middle Temple, London; and is now principal of the Government Law School in Bombay, India. He is one of the most highly educated men of the world today, yet with his fine education, his means and his stately home, he would not be permitted to enter a Hindu temple to worship because

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This article is part of an address Mr. Ross has been giving in his deputational work through certain sections of the church. It is such a gripping story that those who heard it felt that it should have as wide a circulation as possible. We hope every reader will read every word of it. The movement which Mr. Ross describes in one of the greatest things going on in the religious world today. (Editor)

he was born an outcaste and can under no consideration ever be anything else in the Hindu religion. One may descend in the caste scale, but can never ascend.

It was a year ago last October that Dr. Ambedkar was asked by his own outcaste brethren to address them at a political gathering. He accepted their invitation, but upon the appointed day, said in substance, "You have asked me to deliver a political address today. I am going to disappoint you. I am not going to talk politics, but to speak of something of much more importance to you, my fellow outcastes. I am going to speak of religious matters." He then proceeded to denounce Hinduism in most scathing terms, saying that Hinduism is worse than leprosy. He said, "If I die a Hindu, I shall be to blame. If you die Hindus, you will be to blame, and no one else." He called upon his audience that day to renounce Hinduism which had been a curse to him and them and their ancestors for centuries, refusing them their common rights as human beings in society. His hearers responded nobly to his plea that day and stood en masse 12,000 in number, thereby saying, "We are through with Hinduism. We shall in the future have nothing more to do with this abominable religion with its caste system which has kept us and our ancestors down for centuries. In similar gatherings held in various parts of India in recent months, 8,000,000 of these outcaste and low caste H i n d u s have definitely renounced Hinduism. Four and a half million of these have said they wish to become Christians, recognizing that Christianity is the religion that regards so-called outcastes and all others as brothers, and believing that in Christianity they will be able to rise and progress. Not in centuries has India been so stirred religiously as she is stirred today by this movement which is growing by leaps and bounds.

THE POLITICAL PHASE

The political significance to India of this movement can hardly be overestimated. India does not have political parties, so representation in Government is given according to the numerical strength of each religious group or community. The Hindu community with its 240,000,000 is the largest and so has the greatest representation in Government. They desire to retain these 70,000,000 within their ranks and so maintain their authority in Government. The Mohammedans come next with 77,000,000 and are trying to induce these dissatisfied Hindus to join their community, thereby endeavoring to greatly increase their strength in Government. The Sikhs with their minor community of four and a half millions, largely in the Punjab, feel that if they can induce these 70,000,000 or a large part of them to join their community, they will, in the future, have such voice in Government as they have never yet had. Other religious communities are likewise trying to increase their representation. This movement is of especial interest politically to India at this time in view of the fact that the constitution for India which has been drafted during recent years is to be put into operation the first of next

April. Each religious community desires to have from the very inception of the new constitution the largest possible representation in the new Government of India. With most of the non-Christians of India, this is largely a political movement. With these outcastes and low castes, it is a social movement, a struggle for their rights as human beings. With us Christians, it is a religious movement for we recognize that the salvation of 70,000,000 souls is at stake.

THE CHRISTIAN APPEAL

We of India, when thinking of mass movements into Christianity naturally turn our thoughts to Bishop Pickett who in 1930 was asked by the National Christian Council of India to make a survey of mass movements from various groups into Christianity and who with an able corps of assistants went to various parts of India, studying mass movements from both high caste and low caste Hindus, Mohammedans, outcastes and others into Christianity. It was a work of some years. Bishop Pickett says that the best Christians in India today are Mass Movement Christians. He, no doubt, like others, feels that his study of Mass Movements in India has given him special training for leadership in this present Mass Movement. But he did not wish to push himself into this movement without being led by the Spirit of God to do so. He and Mrs. Pickett made it a subject of much prayer. Letters from missionary and Indian Christian friends began some time ago to reach him, urging that he get in touch with Dr. Ambedkar, the leader of this new movement from Hinduism. A telegram came to him from his college classmate, E. Stanley Jones, urging him to drop whatever he might be doing and see Dr. Ambedkar at once. He and Mrs. Pickett still continued to pray for God's guidance in the matter and then the answer to their prayers came. A group of outcastes asked him to present the claims of his religion to them as Hindus dissatisfied with their old religion and seeking for one more satisfying. He gladly acceded to their request and presented to them in the strongest terms possible Jesus Christ as the only hope of the outcaste as He is of every human being. They were greatly impressed and asked him to present the same message to Dr. Ambedkar to whom they are looking for leadership in choosing a new faith for themselves. Bishop Pickett replied that he had no way of getting in touch with Dr. Ambedkar who is a very busy man. They themselves proceeded successfully to procure an interview for him with their leader, Dr. Ambedkar.

"I WOULD BE A CHRISTIAN IF—"

Bishop Pickett in an address delivered in Philadelphia the latter part of September said of this interview that Dr. Ambedkar was deeply moved by the Christian message, and said, "If I as a student in England and America had seen Christianity as I see it exemplified in the New Testament, I certainly would be a Christian today." Such a statement from this eminent non-Christian man is a sad commentary upon our so-called Christian civilization. It

should make Christian people of our great nation think and pray and act most thoughtfully. Dr. Ambedkar said further in this interview that many Christians were wanting to meet him to present to him the Christion message and that though interested in the study of Christianity, he did not have time for appointments with all who were seeking them. He then requested Bishop Pickett to act as door man in arranging interviews for him with a limited number of Christian leaders of India. Bishop Pickett accepted this responsibility and acted in that capacity until he came to America this past summer to attend the General Conference of the Methodist Church. He then turned that responsibility over to Bishop Azariah, an Indian bishop of the Episcopal Church of India. Bishop Pickett, on his recent return to India, stopped in London to tell the Christian people of that metropolis something of this great movement now sweeping over India. The meeting in Westminster Hall presided over by the Archbishop of Canterbury has been commented upon as the Christian gathering of most significance in London in recent times.

An error published in several religious papers in America in recent months to the effect that Dr. Ambedkar has decided to accept Sikhism as his religion should be refuted. Recent word from India reports an interview with Dr. Ambedkar who said that the published statement is without foundation. He is still studying various religions with a view to making one of them his own.

THE CHALLENGE TO THE UNITED PRESBYTERIAN CHURCH

Readers of this magazine will be interested to know that our India Mission has heard this ringing challenge and is endeavoring to meet it.

The Executive Committee acting for the Mission the first of July appointed a sub-committee and provided for the financing of its work "for instituting measures to meet the unparalleled opportunity among the Depressed Classes by deputations, conferences, etc."

The Mission had been in session only a few hours in its Annual Meeting in October when it arranged for its members to meet in "a conference on the Depressed Classes to be held Tuesday evening."

The following day it delegated one of its members "to attend a Mass Movement Conference to be held under the auspices of the National Christian Council" of all India in Nagpur December 3 and 4.

The Evangelistic Committee one day later called the attention of the Mission to "the rising opportunity of winning for Christ great numbers from the various Depressed Classes within the borders of our Mission field."

After one more day the conference held Tuesday evening reported, in part, "We were all impressed anew by the great numbers of the Depressed Classes in our own area" and by "their receptiveness to the gospel message" and "this constitutes an appeal to preach and work among them. In

(Continued on page 427)

Annual Meetings of The Foreign Missions Conference

Board of Managers of Missionary Education Movement, Home Missions Council, Council of Women for Home Missions, at Asbury Park, N. J.

By MRS. A. J. RANDLES, General Secretary of Literature

IT is a number of years since the Board of Directors of the *Women's General Missionary Society* has had representation through its members at the annual meetings of these Councils. Feeling that something essential to a broader outlook was being missed, it was decided that for this year at least attendance should be resumed.

The Jerusalem Conference of 1928 presented a new program for rural missions. It stressed the fact that there is a distinction between "rural missions" and "missions in the country." It is recognized that "the rural people live apart from the centers of wealth and population, their occupations differ in many respects from those of industrial and urban places, and many aspects of their institutional and group life have no counterpart in the city; that the rural world is made up of small communities, each with its own center; that the rural world can be made Christian only as these small communities are made Christian;" and in the development of these communities, insisted that "the Christian movement should affect the whole of life—economic, physical, social, political, intellectual —as well as spiritual."

With this Jerusalem Conference Report as a background for their thinking, this Foreign Missions Conference noted some facts: "Many Christians deeply concerned about the world's economic, social and spiritual problems, are not vitally interested in missions; perhaps because they are not convinced that the development of a Christian world community is essential to the solution of these problems; perhaps they feel that the present conduct of missions is ineffective; perhaps we have failed to present the foreign mission enterprise in a way to stir the imagination and demonstrate its relevancy to their Christian objectives for world life. Whatever the cause, these people—many of them young people —must be won if the mission cause is to be carried on."

From these facts were evolved two main topics for discussion: (1) Has our progress in carrying into effect the "Jerusalem program for rural missions" been such as to deserve the confidence of Christians who are deeply concerned about the world's economic, social and spiritual needs? (2) Does the foreign mission movement have an essential part in realizing the Christian ideal of a world community, and if so, how can this fact be made clear to the younger men and women of the churches in North America?

Topic I. was presented to the whole Conference under the caption, "Progress since Jerusalem" by representatives from Africa, India and China,

the great mass of people of these countries being of the rural group. Members of the Conference were then assigned to small groups of fifty for intensive discussion. Results of these discussions were reviewed by leaders to "formulate tentative findings and to point out the issues in need of further discussion." These were then reported back to the whole Conference and an effort made to reach conclusions.

On taking up Topic I. it was agreed that progress deserving of confidence had been made, and the discussion centered upon methods that have proved their value. This raised the question, Is our objective the Church, or the welfare of the community? Speaking out of experience, one missionary said, "Build up the Church and you serve the community." Another, similarily speaking, said in substance make the approach through service to the community and men will come to the church. The whole matter of initial action was nicely summed up by an older member of the Conference when he said, "How can such a conference as this decide what method is best? Procedure must be based on conditions of field and people." And then he remarked, "It is well not to try to pour water into the jug before removing the cork."

Topic II. was taken up in the same way, and the first part of the question was easily answered in the affirmative. Discussion dwelt upon the second part and was summarized by the leader who told us that we are suffering—more than we fully realize, and will suffer for a long time to come—from our inability to ask of young people their bodies, which means all that their bodies contain, quoting Paul, "I beseech you therefore that ye present your bodies a living sacrifice." We have been unable through lack of funds. When we can recover this ability and send the few, the few will entrain them all—not necessarily to the foreign field, but to the ministry or Christian service; to commit themselves in whatever calling to bring about the Kingdom on earth.

There is little to report here on the sessions of the Missionary Education Movement although they were most helpful to the Literature Secretary—a fact which we trust will manifest itself in greater efficiency. Study books were discussed and these will be announced on our regular page.

The Council of Women for Home Missions the Home Missions Council met in separate sessions during the day and in joint session in the evening. Our interest lay in the Council of Women. This Council will be thirty years old in 1938. Its history through the years has been one of steady development until today its activities include study courses, work among Migrants and Indians, race relations, international relations, legislation, peace programs, etc. It also helps to promote the World Day of Prayer which began in 1920 as a Day of Prayer for Missions, became a day of World Observance in 1927, and today is observed by fifty different countries completely girdling the globe. Mrs. Daniel A. Poling, in making her report on the World Day of Prayer, said in her recent travel around the world she came to realize how much other lands depend upon us in prayer—and how we have failed them. The program for this year's Day of Prayer comes from

Northern Rhodesia, Africa. In 1938 it will come from New Zealand.

The Council is supported by denominational Boards, and Boards look to the Council for supplies along all of the above mentioned lines.

The last two days were devoted to the National Conference on the City Church. Speakers were from our largest cities.

As we listened to a recital of conditions in the city—on the one hand, the downtown church with a suburban membership, the open road and the automobile; on the other hand, miserable housing, crowded beyond decency and aggravated by repeal and economic depression, working mothers, neither time nor place for proper recreation — all contributing to disregard of the Sabbath, non-church attendance, juvenile delinquency, crime and utter godlessness we confess that we felt depressed. The burden seemed too great. The Church seemed to be losing ground. We were just ready to ask Elijah to move over and let us, too, sit down under his juniper tree. And then we thought, "Why, how foolish! We simply have been facing facts. Here we are, a group of people representing every denomination you might mention—the Protestant Christian Church of America — taking a straight look at our task and planning how we might move with a united front against these opposition forces and bring about the fulfillment of our common prayer, 'Thy Kingdom come, Thy will be done on earth'." Then there came to mind the lines of that hymn:

"Like a mighty army
Moves the Church of God;
We are not divided,
All one body we;

Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain;

Gates of hell can never
'Gainst that Church prevail;
We have Christ's own promise,
And that cannot fail."

And we came away stirred and heartened.

THE ASBURY PARK CONFERENCE—IMPRESSIONS

It was an ideal gathering, January 6-14 inclusive, in that all were there in one great cause — world and national missions.

Although representatives from twenty-three boards formed the body of this group, it seemed to be but one. Denominationalism is not magnified nor is it forgotten. Unity of spirit was evident.

Although many angles of missions were presented—peace, social service, economics, industrial work, temperance, housing conditions, evangelism, education, etc., it was emphasized that each one was but a facet on the great diamond of Kingdom work or missions and Christ the center. "Without Christ ye can do nothing."

Meeting many among the leadership whose names have been but names was a great privilege. These names have become real persons, interested in the same Kingdom work.

Christian courtesy was the rule rather than the exception. Good understanding prevailed. A desire

to learn, one of another, was apparent. Problems were many, such as money shortage and scarcity of workers, yet optimism was in evidence.

Ida B. Little.

"The Joy of Christian Living" was the theme which merited the special attention of the Committee on Women's Work at its two day Conference just previous to the Foreign Missions Conference at Asbury, January 4-8.

Addresses by Miss Muriel Lester, founder of Kingsley Hall in London, and Miss Florence Tyler disclosed evidences of a revival of vital religion in many parts of the world, but the Church must declare with convincing power and in ways that the world will understand, its message to all men.

Excerpts from Miss Tylers' report:

"If women are to make their best contribution in 1938 we must have a larger body of intelligent and forward looking women.

"We must find a way by which we can enlist the twenty-five to forty age group.

"We are all in need of more spiritual power, individually and collectively.

(*Mrs. James*) *Julia Barr Parker.*
Jersey City, N. J.

Home Council for American College for Girls Cairo, Egypt

THIS institution founded by Ella O. Kyle and directed now by Dr. Helen J. Martin, desires to be better known by the United Presbyterian Church. The college has functioned for twenty-seven years, has an enrollment of over four hundred, and has maintained high standards educationally through all its history. The college purposes to serve the young women of Egypt as a Christian institution. Dr. Martin is a capable leader and has proved herself through many years of service.

Dr. Martin has remained over time in this country in order that a Home Council for the College might be formed. This Council then, through its committees, hopes to keep the Church informed concerning the life of this very live institution. It also hopes to help raise funds for college expenses, scholarships, library and other needs.

Door of College Building

The members of the Council are as follows:

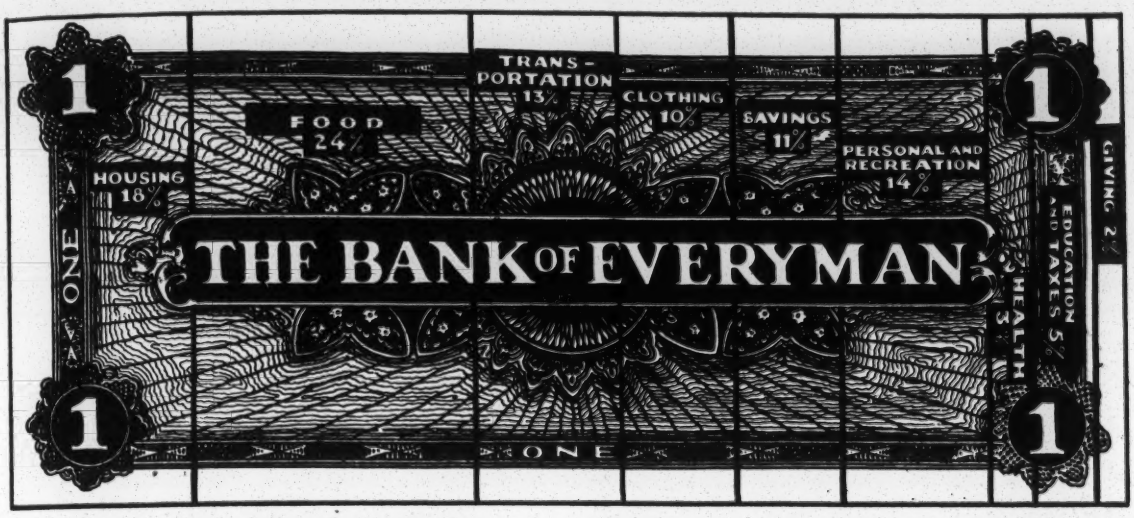
Mrs. J. C. Downs, Pres.

(Continued on page 440)

Where Does My Dollar Go?

A Dramatic Sketch by CLARICE McCAULEY

Adapted, Printed by permission of The Golden Rule Foundation



CAST OF CHARACTERS

MR. WAGE-EARNER — *referred to simply as Earner*

ROOF-OVER-YOUR-HEAD—*a boy, who may—or may not—be dressed as an Indian*

INCOME—*a little girl*

FOOD—*a boy in baker's cap and butcher's apron*

CLOTHING—*a girl smartly dressed*

SAVINGS—*a girl in raincoat and carrying umbrella.*

LIZBETH, JOHN, MARY, *Children of Wage-Earner — a high school girl, a boy of twelve, a girl of ten*

THE CHURCH—*a gracious and lovely young woman*

NELL—*the children's Mother*

PROPERTIES: *A table, a large pair of scissors a sheaf of bills and an enlarged dollar* 40 *inch by* 20 *inch with the percentages drawn as indicated in the Budget.*

When the play begins, MR. EARNER *is seated in the easy chair, running through a stack of bills. He has a frown on his face and is making disturbed little noises.*

EARNER: Bills — bills — bills! No end of them on the first of the month. The milkman—the iceman—electric and gas—the doctor — the dentist—the laundry and phone— It's quite a nightmare. But more real than any dream, I swear. Heigh-ho! I've looked at figures all day long. The grocery—hm—quite a long one. The baker—dear, dear, *very* dry! And what's this? A book—price, one dollar. Now that's too bad of Nell. I have too many places for my dollars to scatter them like this. Which reminds me that the rent is due. (*He sits in a relaxed position in the big chair and closes his eyes for a moment. There is a knock at the door right.*) Ah, just on time! Come in. (ROOF-OVER-YOUR-HEAD, *looking very serious, enters.*)

EARNER: Good gracious! You startled me. I thought you were the landlord.

ROOF: So I am.

EARNER: Indeed? You look more like the boy next door when he is playing Indian. Go away! I've more important things to do than play.

ROOF: Nothing is more important than taking care of me. I'm ROOF-OVER-YOUR-HEAD. You can't sleep on the streets, you know. Even your ancestors had caves.

EARNER: And yours had tents!

ROOF: Tepees — I ought to know. Once you owned the ROOF-OVER-YOUR HEAD. Now, you only rent me. Ah! That's bad.

EARNER: As if I didn't know it. Have you come here to badger me? Or to collect the rent? Or is this just some crazy dream? (*He rubs his eyes and opens them again half sleepily. There enters from the left* INCOME, *carrying a large scroll. She stands at left of* EARNER'S *chair and plucks his sleeve.*) Wait a moment. Who are you?

INCOME: I am your INCOME.

EARNER: That's good—(*laughs*). I must say that you are rather small. But that's all right. There are days I doubt that you exist at all! But it's still a great relief to see you, my dear. Here's this Indian of a landlord after me for rent. What would you advise?

INCOME: I'd pay him—out of this.

EARNER: And what is that, my dear?

INCOME: Your income.

EARNER: Let me see. (*He takes the scroll and unrolls it.* INCOME *holds one end.* ROOF *looks with interest from right of chair.*)

ROOF: Why, it's a dollar bill!

EARNER: Nonsense! Who ever saw a dollar bill that size? Now I know I'm dreaming. *Here's* a dollar bill. Every time I earn one I can think of a dozen places to put it.

INCOME: Can't be done. Ever try *cutting* it up?

EARNER: Of course not! One doesn't cut up money!

ROOF: Not *real* money, perhaps. But suppose we cut up this. How much, for instance, of this dollar would you give me?

EARNER: That's easy. I figured it last night. Just 18 cents of every dollar that I earn goes to you for rent, you bandit!

ROOF: Now don't call names. It's not polite. I'll take mine now, if you don't mind.

EARNER: (*Politely indicating scissors on table*) The shears?

ROOF: If you please. (EARNER *takes scissors from table and crosses to* ROOF *who gravely cuts off the first section indicated as* 18 *per cent, relinquishing the cut end of the bill to* EARNER.)

EARNER: And I keep this? Dear me! It's quite a fortune.

ROOF: (*Giving him the scissors*) Oh, don't worry. You won't have it long. (*Enter* FOOD).

FOOD: I hope you realize the need—the primal need—for me? You'll die unless you eat.

EARNER: Of course, that's understood.

FOOD: I *could* take more—if I were greedy. Let me see: this last year's list of grim percentages says 23 9-10, at *minimum*—we'll call it 24. Twenty-four cents out of your dollar. Agreed?

EARNER: Oh, yes—you've got me there. The family must eat. Cut here, please. (*He hands the scissors to* FOOD, *who cuts along the designated line, and holds up the piece, bowing gravely.*)

FOOD: You'll not be sorry. Malnutrition is a dangerous thing. They say that one-fifth of all the school children are below par because they're undernourished. You wouldn't want . . . .

EARNER: I know, I know. Please don't apologize. (*He accepts the scissors back and waves them airily at the dollar.*) I've still got more than half my dollar left. (FOOD *goes up and sits left of* ROOF. CLOTHING *has entered—right. She is a smartly dressed young girl—she may carry a Fashion Book.*)

CLOTHING: You won't have long.

EARNER: Dear me! Clothing, of course!—our Johnny's shoes—I was to bring them home with me tonight.

CLOTHING: And Lizbeth's coat — and Mary's dress — and *you* need socks.

EARNER: Spare me details, I beg. How much do you want?

CLOTHING: Just a mere trifle. Indeed, the budget says 10 cents will do. . . . Though personally I think that's rather stingy . . . These changing styles, you know.

EARNER: Just a moment! Eleven cents you'll get—no more. My family

will have to furbish up old clothes—that's fiat! And before this dollar goes, I'll snip off just a bit for transportation, or we'll all be in the lurch! Thirteen cents is not too much. I ride to work and back and Mary takes the bus to school—a picnic now and then for all the family—the car won't run without gas and oil— No, thirteen cents decidedly is not too much. (*As he speaks, he has cut from the bill the space marked for transportation. With a shrug he hands end of dollar and scissors over to* CLOTHING *who cuts upon* his *dotted line.* EARNER *puts the strip marked Transportation down on the table. The bill now begins to look rather small.* EARNER *takes the remainder of the bill in his hands and turns it over quizzically.*)

EARNER: Why, how your pennies disappear! You've shrunk, my dear.

INCOME: It's your fault! Not mine! How do you think I feel to be cut up like that. (SAVINGS *enters.*)

SAVINGS: Before you spend another cent—you'd best take care of me.

EARNER: Yes, and who are you?

SAVINGS: Can't you guess? Or don't you *want* to know? I am *that* RAINY DAY!

EARNER: I see, you've brought along your umbrella — and mackintosh—well, well!

SAVINGS: That isn't enough. I must have something of that dollar for this book. (*Holds up bank-book.*) Suppose one of you should get . . .

EARNER: Don't mention it. I'm afraid to even think—with all our children— How much do you want?

SAVINGS: Well, the budget says that 11 per cent will do. If you could make it more . . .

EARNER: Impossible.

SAVINGS: (*Suiting action to the word*) Then shall we clip it here? Eleven cents—it's mighty small.

EARNER: 'Twill have to do. What next, I wonder? Really it's too bad. (*Enter Children*).

LIZBETH: I'd like to see a movie now and then.

JOHN: I'd rather go to a ball-game!

MARY: I want to join the Junior Scouts—they meet just once a week, and it only costs . . .

EARNER: Yes, yes. I know. And Mother likes a concert once in a while and I enjoy a play. Besides there's my tobacco. I'm not extravagant in that. I smoke a pipe.

MARY: And ice-cream cones—*just* once a week?

JOHN: My bike needs mending—I go to school on that, you know.

LIZBETH: I need a hair-cut once a month. Is that a luxury?

EARNER: It's hard to tell. What's one year's luxury is another's need. These changing styles — you would hardly understand. Suppose we say for recreation and for personal needs we spend 14 per cent?

MARY: Per cent—what does that mean?

JOHN: Oh, it's the same as 14 cents out of a dollar. Shall I cut it, Dad?

EARNER: (*With a lenient smile*) Yes, you may. After all it's *my family* I'm spending this money for.

MARY: Don't forget the dentist once a year.

EARNER: That's right. We'll put in *Health* right here. Say just three cents. (*He cuts and hands it to Mary.*)

MARY: Oh, what a tiny piece!

LIZBETH: And don't forget we need to know what's happening in the world today. There are newspapers and magazines—and a book or two—they all cost something.

EARNER: You're right, of course, Lizbeth. So much of our education's free, we do forget to allow for it at all. Say for education and for taxes, five per cent.

JOHN: Why, Dad! That'll take it all.

EARNER: I think not quite. One, two, three, four, five—(*he seems to count the space carefully before he cuts*) — no, there's something left—two cents! (*He gives piece to* LIZ-

BETH. INCOME *slips out quietly at left.*)

JOHN: Oh, Dad! Is that really all you've left?

EARNER: Yes. Why?

JOHN: (*With averted face*) Oh, nothing.

LIZBETH: I know what Johnny means. We've nothing left to *give* away.

MARY: Two cents! I'd be ashamed to give that much to anybody.

(*Enter the* CHURCH, *a gracious figure, comes down right center to the perplexed little group, her hand extended in a friendly gesture.*)

CHURCH: I am the Church. I minister in the name of Christ to the poor and the needy, to the sick and afflicted. I minister not only to the bodies of men but to their souls as well. I give, in the name of the Master, the Bread of Life and the Water of Life. What part of your dollar as Christians, Mr. Earner and family, have you for me?

EARNER: Two cents— This is all we have left. The fact is we are ashamed to give so little.

CHURCH: Better a little than none at all. And if it's the best you can do —for God.

LIZBETH: Oh, Daddy! It isn't. I'm sure there's something we could save somewhere. *Two cents for the Church!* It isn't right that we should spend seven times that for little personal things—and fun!

JOHN: We eat an awful lot *between* meals.

CHURCH: Do you? And you forget that little children in China and India, yes and right here in America do not have sufficient food. Right in our Southern Mountains are thousands of children who never have what Johnny here would call a "square meal."

JOHN: Is it cold down there?

CHURCH: *When winter comes.* Many of them have not enough clothes to keep the cold out.

LIZBETH: And I've grumbled at wearing last year's coat—and half-soled shoes. I *do* like pretty shoes.

CHURCH: It is hard to realize the physical need right here in our own country. How much harder to realize the spiritual need. Seventeen million boys and girls of school age in our United States without any religious instruction — Protestant, Catholic or Jewish.

Then think of those in our mission fields in India, Egypt, The Sudan and Ethiopia. For millions of the children as yet, there are no schools, no books, no pictures, no Bible, no church, no Sabbath School, no one to teach them of Jesus who came that they might have the abundant life.

What a thrill it would give you to know that you had helped some of these children.

LIZBETH: Perhaps we can. If we could only save some of that dollar to share with others. What do you say, Daddy?

EARNER: Your Mother is the one who would know about that. If she can't do it nobody can. (MOTHER *enters.*)

MOTHER: What is this I can do better than anybody else?

LIZBETH: Show us how to save, that we may have something to share, Mother.

EARNER: You see, I've been finding out what becomes of my dollar—and it's a bit discouraging. The Church here seems left out in the cold.

JOHN: We have only two cents to give her.

LIZBETH: Two cents for the Church. Why, isn't it awful, Mother? And I always thought we were particularly generous people. It looks as though we were only generous with ourselves.

MOTHER: Well, now let's see. First let me look at that dollar. (*Characters all move forward. One at a time they announce themselves, holding the cards in front of them, and then disappear by moving backwards through the curtains after they have spoken.*)

(Continued on page 446)

Good News from Far Countries

Egypt

MISS MINNEHAHA FINNEY, Editor, Mansura, Egypt

SERVICE PINS

(Note: One of the high lights of the meeting of the Egypt Mission Association this year was the speech made by Miss Minnehaha Finney in presenting the service pins of the Women's Board to four of the missionaries, Misses Anna B. Criswell, E. Roxy Martin, Margaret A. Bell, and Ruth A. Work. The following summary of her remarks was written by one who heard and very much enjoyed the whole thing. Miss Finney is not aware that this has been sent for publication.)

"I have a very pleasant task to perform now in presenting these service pins to four of the young ladies who have served under appointment of the Women's Board for the required length of time. As I present these pins I want to tell you a little bit about each one of them, for as you know, I was on the field and helped to introduce each one of them to Egypt.

"First I want to speak of Miss Roxy Martin. I was located in Mansura when she came out, a new missionary, and she was sent to Mansura for me to 'break in'. I was due to go home on furlough at the end of another year so she was to be my replacement when I went. My first impression of her was her smartness in dress. She had a big hat which was the very latest thing from America, and a dress with a train, and other clothing which showed her ability to dress well and look nice. I felt very much behind the times when I saw how fine she looked. One of the things she did that year however was to work on my clothes and bring me up to date so that when I went home I would not look too much a back number. I got a dress with a train and some of the other things which she assured me were necessary so when I went home I really looked a lot smarter than I would have otherwise.

"Next is Miss Bell. I knew her from her childhood and knew her family before her. Having known her for so long I knew just what we were getting. I certainly was happy to have her added to the mission force.

"Miss Criswell also was turned over to me to introduce to Egypt. I was then head of the school for Girls in Alexandria and she came out as a kindergarten teacher with all of the latest ideas in teaching youngsters. I still remember how she made sand maps on tables and used them to teach geography. I think I learned quite a little from that map myself. She had been a little girl in my S. S. Class in Tarkio and had been quite small when I left there. It seemed rather queer to have her grown up and out to help me in Egypt. She came out first with Miss Charlotte Claney (Mrs. T. A. Lambie), and both of them were sent to live with me in Alexandria. We three lived there without any chaperon for some time. I still remember how the cream and jam would go when those two girls got at it at the table. I could never get enough for them.

"Miss Ruth Work is the last of the four. I have always stood just a little in awe of Ruth Work, I don't quite know why. I went to Athens with her once when a number of short termers were going and on that trip I discovered she was just like the rest of us, and I have not been quite so much in awe of her since.

"It certainly is a great delight to me to be the representative of the Board in presenting these pins today. I recall an event which took place a good many years ago when I was sailing from New York. Mrs. Campbell, and Mrs. Hill had come to New York to see me off, and we were talk-

ing together in the hotel and I was presenting the need for more workers. Mrs. Campbell did not seem much interested till I mentioned that it had been a very long time between the coming of Miss Smith and Miss Thompson, and myself, 22 years in fact. Mrs. Campbell thought I was mistaken, so I reached for *The Womens Missionary Magazine* with the names and dates of appointment of all the missionaries. There it was and she had to admit I was right. Things went along better then and no longer did we have so great a gap between the dates of appointment as you can see by looking at the list in the back of the Magazine today."

In accepting the pin Miss Martin said, "I have not a moment of regret for all of the years that this pin represents."

Miss Bell remarked, "I am very thankful for the privilege of service in Egypt."

Miss Criswell: "I want to tell you just one thing about Miss Finney. When I was a young girl the thing that got me interested in the mission field was seeing Miss Finney come to our missionary society and church wearing a big diamond which had been given to her as an appreciation of her going out. From that moment I wanted to come! I have not been able to get a diamond but I am very grateful to accept this pin now."

Miss Work said, "I want to make a confession now of something that I did many years ago when Miss Criswell first came out. I planned with Dr. Alexander and other missionaries of Upper Egypt to deliberately steal Miss Finney's helper, in the school at Alexandria. I was then head of the P.M.I., and when the other people here saw how unable I was to carry the load they were quite willing to push my plan to transfer Miss Criswell to the P.M.I. The letter which Miss Finney wrote to me after that was done is one of my prized possessions. Her spirit was most excellent in giving up the one she had hoped would be her aid in her own school."

Reporter.

The Sudan

MRS. R. F. SHIELDS, Editor, Khartum, The Sudan

THE DOLEIB HILL GIRLS SCHOOL

By MRS. J. A. HEASTY, Dolieb Hill, The Sudan

The missionaries at Doleib Hill have long felt the need for a girls' school, but there was no one to do the work. Only as one of the missionary wives could give a few months at a time to the work, has anything been done with the girls. Some years ago a few girls, daughters of workmen living here on the place, were persuaded to go to the boys' school. Seven dolls had been sent out from America and the girls were told that the first seven to complete the First Primer would each be given a doll, but only five completed the primer at that time. That was six years ago. All of those girls have come back to visit the school this fall and it has been a real joy to know that they have not forgoten how to read.

Two years ago Miss Grove was appointed to this work and she started a girls' school. She went to America on furlough last spring. Now that my own children are both in school in Schutz (the school for missionary children in Alexandria, Egypt) I have given my time to the girls' school this fall. Of course in starting a school there are many difficulties to overcome. The parents are not interested and do not want their girls to go to the place of the foreigner. Would their daughters get married, they say, if they learned to read and write? The girls

themselves have no desire for an education.

In the Shilluk tribe the little girls have the care of their smaller brothers and sisters. Their work is really more confining than that of girls of the same age in America. So of course when the girls did come the babies had to be brought along. A little girl of seven or eight years carries a little brother of one or two years astride her hip into school, a distance of a mile or more.

The first thing one had to do was to get these girls really interested in school. Pictures were taken of various things in native life to illustrate every letter of the alphabet. This not only proved to be a drawing card to the little girls, but to the older people of the village as well.

Another thing the girls enjoy very much is the playing of native games and also some of the children's games of America.

Five dolls were sent out by one of the societies in America. There is great joy the days the girls get to stay to play with those dolls. Of course there are not enough dolls to go around so the children have to take turns and many a tear has been shed when a doll had to be given to another child. Some of the girls are really interested now for they do not want to go home when school is out.

The girls had been coming quite well when all of a sudden the attendance dropped. A trip was made to the village to see the parents. The parents had refused to let the children come to school because the children had played along the way and had not arrived home until almost dark. The parents were told that the children would be warned to go directly home at the close of school, so the parents consented to the girls' returning to school again.

This fall weaving was used as an inducement for more regular attendance. Before a child was given a frame to start weaving she had to be present five days in succession. At the end of the first month only one girl had started weaving. Now at the end of nine weeks ten girls are weaving.

One of the greatest needs for the

Girls' School, Doleib Hill, The Sudan

girls' school is the teaching of hygiene and sanitation. A little practical hygiene has been taught this fall. Water and soap are provided and every child must wash her face and hands before she enters the schoolroom. A clean child is much more attractive than an unclean one. This is a land of many flies and a clean face does not attact nearly as many flies as a dirty face. Very few of the Shilluks use soap so the girls have enjoyed this part of their day's program.

If you could visit the Doleib Hill girls' school, in the morning about eight-thirty you would see the Shilluk teacher, a man of about twenty-five years of age, standing in front of the school with a strip of unbleached muslin tied over his left shoulder (the Shilluk costume). He has a tin can and is pouring water over the girls' hands as they wash, after which they enter one room of the clinic building and sit down on the cement floor. Until this fall the floor was used as both bench and table. Now the girls sit around four tables in a square with the teacher in the center. These tables are less than a foot high and about fifteen inches wide. They are easily placed along one side of the room during recreation period.

This past month a nursery school was started. One of the younger grandmothers of the village stays in a native tukl nearby and takes care of the babies while the girls are in school. Things are not yet ideal. Some days many of the girls have to go to the nursery to quiet a crying brother or sister. The nursery school in connection with the girls' school has made a great improvement in the girls' work. The outlook is indeed encouraging.

Ethiopia

MRS. BRUCE B. BUCHANAN, Editor, Sayo, Ethiopia
On furlough, Columbus, Ohio

NOTES FROM ETHIOPIA

News from Addis Ababa is quite encouraging. Ruth Nichol has been back for some time. Everyone is indeed happy that she is back again at her post. At first she was kept busy with Ethiopian callers and little girls asking when she would open her school. We suppose the school work has started and that many girls were permitted to come to school.

Needless to say that all in the Addis Ababa station are busy as bees and happy ones, too. We were glad to hear that Goutama Ruffo is doing evangelistic work in the afternoons. His mornings are spent attending the Italian School. Goutama's home is near Sayo and he was one of Dr. Hockman's boys during the last year of Dr. Hockman's wonderful service in Addis Ababa.

We were happy to see the Dougherty family on their way to Oklahoma from Gorei, Ethiopia.

Mrs. Henry and family hope to sail for Addis Ababa soon. Permits are hard to obtain and so cause delays which are difficult to endure.

Mr. West and Mr. Kenneweg are also waiting for their permits to reenter Western Ethiopia, which is now Italian territory. We trust that they with their families will be allowed to return soon, for workers are urgently needed in Sayo and Gore.

The Italian soldiers have reached Sayo, Gore and Gambeila and have claimed them for Italy. Imagine what excitement there must have been in Sayo on October 25th when the first aeroplane, which was Italian, arrived. It was on a Sabbath morning while our Sayo friends were in Church. We imagine that the service must have been broken up. What relief was in the hearts of the people for only pamphlets were

(Continued on page 433)

Editorial

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

"THE IDES OF MARCH REMEMBER"

"The Ides of March brought death to Julius Caesar, and in 1937 suggest the last day for paying income tax" (provided one has sufficient income to require a tax), but to every member of the United Presbyterian Church a time of renewing a pledge for the support of the Lord's work.

This ought not to be a sad time. Pledging ought not to be done with the usual reluctance of tax-paying. God does not tax His people but He does ask them, in recognition of His gifts to them to come to Him with free will offerings.

At this writing we are having our minds occupied with the World Day of Prayer, being observed in more than fifty nations of the world. The author of the program, Miss Shaw has used the subject "Thou art the Christ, the Son of the living God." Of this she says "I feel that our hearts must be stirred to adoration before prayer can be of real power." May we not add in reference to our stewardship that until we experience this adoration of Jesus Christ neither can our gifts be adequate nor our service of real power and value.

As we hold the pledge card in our hands may we look up into the face of the Master and vow as did David of old, "Neither will I offer * * * * unto the Lord my God of that which doth cost me nothing."

FORWARD MOVEMENTS

It is cheering to note that several of our sister denominations are definitely planning to increase their missionary work. We note that the women of the United Brethren Church have increased the subscriptions to the *Evangel,* their missionary Magazine from 16,000 to 21,000,

The Lutheran Church has a Missionary Advance program for the denomination and for the Women's Missionary Societies. One Board Secretary sent out a challenge to "Care and Dare to Advance."

The Presbyterian Church is planning a great celebration during the coming weeks in recognition of the marvelous accomplishments in a century of missionary work abroad.

The Women's Foreign Missionary Society of the M. E. Church has started "The Order of Seventy" looking forward to the seventieth anniversary of their organization in 1939. This includes new members by "seventies"; gifts by "seventies" and "seven hundreds"; and an attempt to send out seventy new missionaries to replace the seventy who have fallen out of the ranks within the past few years.

The Methodist Episcopal Church has launched a great plan—The Million Dollar Unit Fellowship. In this plan one million people will be asked to contribute one dollar a month for missions and education. The great church night February 17 when a fellowship dinner was held throughout the U. S. and the audiences listened to a broadcast by Dr. E. Stanley Jones was a time of great enthusiasm. With the smaller gifts from the other four million members of the M. E. Church there ought to be tremendous sums brought into the treasury.

The President's Page

"REMEMBER JESUS CHRIST"

As the time for the Convention draws near, we begin to look forward to the inspiration that shall give us new zeal and enthusiasm for the missionary work in which we are so vitally interested. These are the days of preparation. Of what value in our religion is zeal in God's work without the knowledge and experience of God's love? The one thing needful is to know by experience how much Christ loves us and to learn to abide and continue in that love.

Jesus said: "As the Father has loved me, even so have I loved you." He yearns that this love shall not only rest upon us, and work within us, but that we may abide in it day by day. Jesus desires us to live in the self-same love of God that He experienced.

And this love of Jesus in us calls forth our love to Him. In 1 Peter 1:8, we read, "Jesus Christ, Whom not having seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory." What a wonderful description of the Christian life! Such is the life of any individual who really loves His Lord.

Our president is calling to us, through the Convention theme, to REMEMBER JESUS CHRIST." Remembering Jesus Christ we will remember that His Chief attribute was love to the Father and love to man This should be the chief characteristic of the women of our church. The love of Christ, shed abroad in our hearts, becomes a well of living water, flowing forth as love to the Lord Jesus.

This love is not merely a blessed feeling, but an active principle. It takes pleasure in doing His will. It is a joy to keep His commandments. The love of Christ to us was shown by His death on the cross; our love must be exhibited in unselfish, self-sacrificing lives. Great love will beget faith: faith in His love to us; faith in revelations of His love in our hearts; faith that He, through His love, will work out His will in and through us. This faith will fill our hearts with joy, and the joy of the Christian is an indispensable witness to the world of the power of Christ to change lives.

Shall we not continue to pray that we may be prepared for all the inspiration and blessing of the Convention, that we may "Remember Jesus Christ" and that our lives may be a witness for Him.

Mrs. H. A. Fritschman, Second Vice President.

The Methodist Church South is now in the midst of a Missionary Forward Movement combined with a Bishops' Crusade. The Bishops of the church are planning to conduct great meetings calling their people back to a new devotion to Christ. The reports that come from some of these first meetings sound like those of the great meetings held between 1900 and 1925.

Will the United Presbyterian Church, so long in the vanguard of missionary giving, fall behind?

Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN,
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

1937

Our Golden Anniversary Thank Offering

OUR GOLDEN ANNIVERSARY THANK OFFERING

Our Thank Offering this year will be the fiftieth course built into the monument of gratitude whose foundation was laid in 1888. We all desire this offering to be a real love offering presented by grateful hearts for the blessings that have come to the members of the Women's General Missionary Society during the fifty years. If our Golden Anniversary Thank Offering is to be a real expression of our gratitude we should begin at once in our societies to prepare for an abundant Ingathering. In these early months the soil should be prepared and the seed sown. Make use of the 1937 list of supplies and present the subject in varied, interesting ways at each monthly program. Some of the following leaflets may help:

LEAFLETS—SENIOR

Mrs. Stanton's Thank Offering (New).
History of the Thank Offering.
Why Barketi Was Thankful.
A Thank Offering Service in Assiut.
Thank Offering in India.
The Thank Offering—What It Is—What It Does.
Why I Give a Thank Offering.
The Christian's Song of Thanksgiving.
How Can We Increase Our Thank Offering.
Seven Reasons Why Young Women Should Give Thank Offerings.
The Thankful Heart.
Gifts to Christ.
Where Do You Live—Poem
An Appeal From a Thank Offering Box—Poem.
The Little Blue Box—Poem.
Give Christ the Best—Poem.
Twenty-seven Questions and Answers for Secretaries.
A Place for Small Gifts.
Life Membership Fund.
Life Directorships.
What is a Thank Offering?
For Roll Call—Gleanings on Giving.
Thank Offering Questions for Monthly Program (10 in set).
Consecrated Givers.
Our Gifts-Book Mark.
Gratitude.
Prayer Our Best Preparation.
My Mite Box.
Thank Offering Service Invitation.
Thank Offering Poster.

PRESBYTERIAL REPORT BLANKS

(Continued)

We were interested in the February issue to read the roll of Presbyterials sending their report to the General Secretary, the name of the Thank Offering Secretary and the date received. Our hats are off to the twenty-one women who had their report in our hands by January 6, 1937. No doubt these women were all very busy during the holiday season, but the societies in these twenty-one Presbyterials helped to complete the record by returning their society reports early to their Secretary. I know you have noted the localities from which these reports have come. Some traveled long distances; three were from the great Northwest. Others came almost as far. Thirteen were received before the 1936 Thank Offering books closed.

We continue the roll of Presbyterials. Write your Presbyterial Secretary and commend her for her splendid efforts in completing her report on time.

	Presbyterial	Secretary	Date Received
22.	Arkansas Valley	Mrs. Harry A. Thompson	January 8, 1937
23.	Rock Island	Mrs. J. C. Downing	January 8, 1937
24.	Conemaugh	Mrs. L. H. Miller	January 8, 1937
25.	Colorado	Mrs. Elizabeth R. Anderson	January 9, 1937
26.	Los Angeles	Mrs. E. C. Little	January 11, 1937
27.	Keokuk	Mrs. S. Fred Sharpe	January 11, 1937
28.	Mansfield	Mrs. W. E. Shane	January 11, 1937
29.	Tennessee	Miss Myrta McVey	January 11, 1937
30.	Kiskiminetas	Mrs. E. Max Finley	January 12, 1937
31.	Butler	Mrs. J. N. Riddle	January 12, 1937
32.	Monongahela	Mrs. John Gwyer	January 12, 1937
33.	San Francisco	Mrs. R. T. M. McGill	January 13, 1937
34.	Nebraska	Mrs. Bruce McCulloch	January 13, 1937
35.	Steubenville	Mrs. Albert Shaw	January 13, 1937
36.	First Ohio	Mrs. Charles Gaston	January 13, 1937
37.	Argyle	Mrs. George Gordon	January 13, 1937
38.	Cleveland	Mrs. J. A. MacDonald	January 13, 1937
39.	Cedar Rapids	Mrs. R. F. McDonald	January 13, 1937
40.	Concordia	Mrs. A. M. Reed	January 14, 1937
41.	Xenia	Mrs. Carl P. Hinkle	January 14, 1937
42.	Chartiers	Miss Mary H. Weir	January 14, 1937
43.	Big Spring	Miss Mary Beattie	January 15, 1937
44.	Boston	Miss Laura M. Stewart	January 15, 1937
45.	Monmouth	Mrs. W. E. Hauswald	January 15, 1937
46.	Albany	Mrs. J. G. Donnan	January 15, 1937
47.	Ohio Northwestern	Mrs. E. W. McCall	January 15, 1937
48.	Allegheny	Mrs. Emerson Hazlett	January 15, 1937
49.	Hudson	Mrs. J. D. Butler	January 16, 1937
50.	Beaver Valley	Mrs. Anna Davidson	January 16, 1937
51.	Wheeling	Mrs. Roy W. Lewis	January 16, 1937
52.	Caledonia	Mrs. H. T. Jones	January 16,
53.	Southern Illinois	Miss Ida L. Campbell	January 18, 1937

SENIOR LIFE MEMBERS

$25.00 Each

December 1, 1936 to December 31, 1936

174. Mrs. Robert Logan..Youngstown, O.
By Mary Glover.

175. Margaret Preshaw....Pittsburgh, Pa.
By Women's Bible Class of Eleventh Church.

176. Mrs. Robert B. Lester..In Memoriam
By her daughter, Hannah Lester, Pittsburgh, Pa.

177. Margaret Lester .....In Memoriam
By her sister Hanna B. Lester, Pittsburgh, Pa.

178. Mrs. L. W. Miller....Pittsburgh, Pa.
By her daughters, Elizabeth and Katherine Miller.

179. Mrs. R. H. Danver.....In Memoriam
By her daughter, Margaret Danver, Pittsburgh, Pa.

180. Mrs. Cora Jones....Pittsburgh, Pa.
By Mrs. J. O. Emrich.

181. Mrs. Margaret Jewell.Pittsburgh, Pa.
By Mrs. J. S. McKain.

182. Retta Fryer .....Cheswick, Pa.

183. Stella S. Remaley....Springdale, Pa.
By a friend.

184. Mazie Cooper Clowes.Springdale, Pa.
By a friend.

185. Mrs. Lee B. Purdy...Sewickley, Pa.
By her friend, Mrs. Joseph G. Lambie.

186. Margaret Nelson ....Pittsburgh, Pa.

187. Mrs. Harry Eby.....Aspinwall, Pa.
By a friend.

188. Mrs. Josephine S. Grove.Bellevue, Pa.

189. Mrs. Mary Dougherty.Pittsburgh, Pa.

190. Mrs. Helen E. Tuescher.....
..... Pittsburgh, Pa.

191. Mrs. J. Milton Fischer.Bellevue, Pa.
By Mrs. C. M. Kefover.

192. Mrs. Olive Snyder.....Bellevue, Pa.
By Mrs. Stewart Glover.

193. Mrs. Robert A. Morrison.Avalon, Pa.
By a friend.

194. Mrs. L. T. Ashbaugh....Sharon, Pa.

195. Mrs. W. C. Brownlee.....
.....New Wilmington, Pa.
In memory of her mother.

196. Mrs. Elizabeth K. Hohl.Buffalo, N. Y.
By the Young Women's Auxiliary of First Church.

197. Mrs. Walter McCracken.....
..... In Memoriam
By Lucy McMurray, Philadelphia, Pa.

198. Mrs. Sarai Thompson Bergen.....
..... In Memoriam
By her father, James B. Thompson, Philadelphia, Pa.

199. Mrs. Eric Groezinger.....
.....Pemberton, N. J.

200. Mrs. E. M. Boyle..Wilmington, Del.
By the Margaret Robinson Bible Class

201. Mrs. H. C. Jeffers..Philadelphia, Pa.
By her mother and her husband.

202. Mrs. B. G. McGrew...Cleveland, O.
By Jennie D. Ross.

203. Mrs. Ralph P. Smith.Youngstown, O.
By Alice, Agnes and William Smith, her children.

204. Mrs. Ford H. Young..Lakewood, O.
By the Lakewood W. M. S.

205. Mrs. Zella M. Robins.....
.....New Wilmington, Pa.
By her sister, Mrs. Earla M. Thompson.

206. Mrs. J. T. Vorhis..East Palestine, O.
By Mrs. G. A. Quay.

207. Mrs. Louis Fitz Randolph.....
..... Negley, O.
By Mrs. G. A. Quay.

208. Mrs. H. A. Armitage....Sebring, O.
By W. M. S., Sebring.

209. Mrs. W. E. Dugan.....
.....San Francisco, Calif.
By Mrs. Ann Joseph.

210. Mrs. Louise G. Bachman.....
.....San Francisco, Calif.
By Mrs. W. G. Sutherland.

211. Belle Kieller .....Lyndhurst, N. J.
By Mrs. Alice Aldridge.

212. Mrs. William S. Dow..St. Louis, Mo.
By W. M. S., Second St. Louis.

213. Dr. D. M. Gibson.....In Memoriam
By his sister, Anna Gibson, St. Louis, Mo.

214. Mrs. W. J. Boyle.....Oakdale, Ill.
By a friend.

215. Mrs. L. D. Hull.....Carnegie, Pa.
By Mrs. J. M. McQuilkin and Mrs. W. J. Beggs.

216. Mrs. Robert W. Patton.....
.....Conneaut Lake, Pa.
By Mary Patton.

217. Mrs. J. C. Moore.....Carnegie, Pa.
By friends.

218. Mrs. H. Ray Shear..Pittsburgh, Pa.
By a friend.

219. Mrs. Eleanor McK. Kern.....
..... Pittsburgh, Pa.

220. Kathryn Dietrick ....Pittsburgh, Pa.
By friends.

221. Alice Cracraft Glaser.Pittsburgh, Pa.

222. Mrs. T. M. Graham.....Indiana, Pa.
By her sister, Mrs. Jean G. Cunningham.

223. Constance Lewis ....Pittsburgh, Pa.
By Minnie F. Edmundson, in memory of her mother.

224. Edna L. Crisswell....Pittsburgh, Pa.

225. Helen E. McCracken..Pittsburgh, Pa.

226. Mrs. Daniel Kelso.....Swissvale, Pa.
By Y. W. M. S.

227. Edith White .....Swissvale, Pa.
By Mr. and Mrs. Philip Heyne.

228. Mrs. Hugh H. McCulloch.....
..... Swissvale, Pa.
By her family.

229. Mrs. Minnie Smith....oraopolis, Pa.
By Mr. and Mrs. A. F. Purdy.

230. Mrs. Robert Fife.....Oakdale, Pa.
By Loyal Daughters' Bible Class of Union Church.

231. Mrs. James Russell.....Akron, O.
By W. M. S., Monroe Church

232. Mrs. Orin Laughlin.....Lisbon, O.
By W. M. S.

233. Mrs. Louise Smith....Cleveland, O.
By W. M. S., Brooklyn Church, Cleveland.

234. Mrs. Anna Shindledecker.....
..... Houston, Pa.
By friends.

235. Mrs. Alice McPherson..Houston, Pa.
By friends.

236. Mrs. Jennie Woodburn Wilson....
..... In Memoriam
By her daughter, Jane Wilson, Claysville, Pa.

237. Mrs. Mark S. M. Ray....Avella, Pa.
By Mrs. J. C. H. Maxwell.

238. Goldie Henry .....Washington, Pa.
By friends.

239. S. Winifred Henry..Washington, Pa.
By friends.

240. Mrs. Henrietta Dearolph.Imperial, Pa.
By Mrs. E. J. Bell.

241. Edythe Cowden .....McDonald, Pa.
By her friend, Mrs. George Glass.

242. Nettie L. Magill....Washington, Pa.
By a friend.

243. Heloise Welsh Bedillion.....
..... In Memoriam
By Mr. and Mrs. J. C. Bedillion, Houston, Pa.

244. Mrs. Iva Cline.....Camden, O.
By friends, in appreciation of her faithfulness especially in the Primary Department of the Morning Sun, O. Sabbath School.

245. Mrs. Ronald E. Boyer....Dayton, O.
By W. M. S.

246. Mrs. Bessie W. Cook..Hamilton, O.
By W. M. S. in memory of her mother, Mrs. Elizabeth Hunter.

247. Mrs. Emma Bolin.....Ezel, Ky.
By King's Daughters Y. W. M. S.

248. Mrs. Arthur M. Dewing..Glover, Vt.

249. Ella Smith .....Cadiz, O.
By a friend.

250. Mrs. John H. Morgan..Fairpoint, O.
By Mrs. W. L. Patton.

251. June Helen Gill.....Fairpoint, O.
By the Missionary Society.

252. Mrs. Francis H. Boyd..York, N. Y.
By Mrs. A. B. Stewart.

253. Mrs. Nellie Barron..Grove City. Pa.
By W. M. S. of Ebenezer

254. Mrs. Mary Wilson..Grove City, Pa.
By W. M. S. of Ebenezer

255. Mrs. L. M. Rose.Conoquenessing, Pa.
By her husband and family.

256. Mrs. Gertrude Eisler....Butler, Pa.
By her daughter, Frances Cameron Eisler.

257. Mrs. C. W. Hoon.....Butler, Pa.

258. Mrs. C. W. Grafton.....Butler, Pa.
By her husband.

259. Mrs. Ella Stewart.....Butler, Pa.
By a friend.

260. Mrs. Elva Benton.....Butler, Pa.
By friends.

261. Mrs. H. L. Oakes.....Butler, Pa.
By friends.

262. Mrs. R. R. Glenn.....Butler, Pa.
By friends.

263. Mrs. W. H. Christy..Crove City, Pa.

264. Mrs. Charles F. Eakin.....
.....Grove City, Pa.
In memory of her sister, Mrs. Margaret Wareham.

265. Jane Martin .....Butler, Pa.
By a friend.

266. Mrs. Frank S. Mack.....Butler, Pa.

267. Rebecca Kamerer .....Butler, Pa.
By the Jean Campbell Society.

268. Mrs. J. G. Stewart.....Butler, Pa.
By the Jean Black Circle.

269. Mrs. James C. McMillan.....
.....Grove City, Pa.
By her husband.

Young Women's Department *including* Girls' Circles

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.
A Thought to Ponder—"Vision without service makes a visionary who loses the vision; service without the vision makes a slave who loses the power of service."

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Gary, Indiana, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Coie, Khartum North, Sudan, $1,600. Total askings, $8,630.

ENTERING THE RANKS

We are happy to introduce to you the following new societies:

Lake Presbyterial — Waterford Girls' Mission Circle—14 members.

Steubenville Presbyterial—Chester "The Rebecca Vorhis Mission Circle—15 members. Pres. Margaret Dunlap.

Wisconsin Presbyterial — West Allis Young Women's Circle — 20 members; President, Mary Elizabeth Wheaton.

Monongahela Presbyterial—7th Pittsburgh "The Mrs. J. D. Sands" Missionary Society—9 members. This society is made up in part of the daughters of the Y. W. *Society that was*,—which society was organized fifty years ago. This new society celebrates the zeal of the mothers! Worthy of emulation?

This is the last month of the church year. Several appeals have been made during the year to newly organized societies that full notice for publication be given. It was hoped that the majority of new societies should be introduced in this column by this time. Of course special reference is made to those organizations which have been completed for some months yet have not made the fact known to us. Will you not comply with this request as soon as possible? Twenty-one new societies are on the roster thus far, representing seventeen presbyterials. Fourteen of the presbyterials are east of the Mississippi.

Another matter—your report for the year will be prepared after this number of the Magazine reaches you. Will you not, congregational worker and presbyterial officer, make every effort to have the report in each case in on time? And will you not endeavor to present detailed reports? See to it that no society fails to appear. Be *one hundred per cent congregations* and *presbyterials* by presenting reports from every Circle and Young Women's Society.

YOUNG WOMEN'S SPECIAL

(Permanent Object)
VI.

PASRUR GIRLS' BOARDING SCHOOL
By DORO B. WHITELY

We now have a staff of four unmarried Christian women teachers and a matron. From the standpoint of Staff, we can care for more day pupils. Last spring some Government officials were visiting the School and they asked Miss Boyd if she could take the girls from the Hindu School in the city. She replied in the affirmative. I am very anxious to learn what further has been done and what that may mean to our school.

I know that already you must be

very tired reading about the Pasrur School but surely you want to know how those in the Boarding Department live.

The girls are divided into families —sometimes seven or eight. Each family is headed by an older girl and an assistant who are responsible for their family as to work and conduct. Over all the families is the Matron. Each family is responsible for its own cooking, dish-washing, (done by scouring with ashes), clothes washing, (no ironing done), and cleaning. Three times a day the families bring together in a big open space in the court-year their low tables and lower benches, and while they eat, the Matron circulates among them, keeping order and trying to train them a little in table manners. At the ends of a family's table sit the two girls that do the cooking for the week, one serving the plates and the other filling the glasses. When s a l a d is served, the girls all file past the Matron who serves them.

Thursday evening the girls put on their clean clothes, and the soiled clothes are put to soak in stationary tubs, each family claiming one in the row of seven. Friday after school the washing is done by the older girls. The little girls carry clothes and water. Saturday is a very busy day—a holiday from school but not from work! The Matron gives out the rice, flour, pulse, spices, salt, etc., etc., for the coming week. Two teachers oversee the mending of the bed sheets that have been washed by the washerman, and several other teachers oversee the mending of the clothes. All heads are washed and *inspected;* more cleaning is done. Toward evening, if it can be crowded in, the worn-out sheets and clothes are exchanged for new ones. Each girl has a number that must be written on all her clothes, bedding and dishes. The School furnishes the clothes, bed and bedding. The girls are uniformed. Only the older girls do the cooking— two doing it for a week. They *rise* about 2 A. M. in order to get the morning and noon meals cooked before the other girls get up. In the evening they cook again. Each day fresh vegetables from our own garden are given to them, some to be cooked, some to be eaten raw. Twice a week meat is cooked. The oil and clarified butter for cooking are given to them every day. Special treats like popcorn, sugar-cane, nuts, dates, raisins, etc., etc., are generally given to the girls right after school. Each girl for whom the doctor prescribes milk receives a quart every day. Besides that we try to give milk to some of the tiniest girls, each receiving a quart a day. The latter list is changed once in a while in order to pass the favor around.

(To be continued)

A LETTER FROM PASRUR

Pasrur, India,
Dec. 9, 1936.

Dear friends:

Arived at last! How good to be here again! The welcome was big, warm and lovely. Everything and everybody look very natural. Four new teachers, but all my own school girls, so no new teacher with whom to become acquainted; lots of new faces among the pupils, one new servant and family. There are three new babies on the compound. At present there are 290 pupils enrolled in the School—181 boarders and 109 day pupils. There are thirteen teachers and the matron. The school is doing splendid work and meeting a great need.

Miss Boyd will be going to the Sangla Hill School on New Year's Day and then I'll be alone again here. When Miss Kyle goes on furlough in the spring, her village Girls' School of two teachers and about sixty pupils will fall to my lot. It is five miles from here. The two

schools look like a very big task to me just now. I am counting on your prayer help as well as financial. I do hope you will meet in full your financial obligation for this School this year and every succeeding year.

I left Canonsburg, Pa., September 4, sailed from San Francisco October 15 and arrived at Hong Kong on November 9, having stopped at Honolulu, Yokohama, Kobe and Shanghai. We sailed from Hong Kong November 21 and arrived December 2 at Bombay and at Pasrur December 4. Most of our time in China was spent with a college friend of the Reformed Presbyterian Mission, 250 miles west of Hong Kong on the West River, one of the three largest rivers in China. That was a very profitable, interesting trip. After leaving Hong Kong, we stopped at Manila, Singapore and Colombo.

It was a grand trip all the way from Canonsburg—but a w f u l l y long! Thirty-seven days on the water! I don't want to see a boat or a suit case for a long, long time!

May 1937 be full of rich blessings and renewed spiritual life for all of us.

Your friend,
Dora B. Whitely.

INDIA'S PRESENT DAY CHALLENGE

(Continued from page 406)

view of the challenge of these multitudes in our midst" upon the recommendation of the conference the Mission voted: "(1) That this work be given a prominent place in the program of our activities for the coming year; (2) That every effort be made to arouse the interest and secure the cooperation of the Church in winning these people; (3) That each district superintendent make a survey of his own district and get information on the castes, languages, conditions, number of families, and names of leaders, etc."

Thus we see that our Mission is facing this momentous challenge; also t h a t other Missions and Churches as represented by the National Christian Council of India are awake to the great present day opportunity.

This is the greatest challenge that India with all her Mass Movements, or any other mission field has ever thrown out to the Christian world. It is therefore the greatest opportunity that we as Christians have ever had of presenting Christ as Saviour to millions. The field is ripe unto the harvest. The six and a quarter millions of Indian Christians today, largely illiterate, are, humanly speaking, unable to evangelize India's millions or even the four and a half millions just now desiring to turn from idolatry to Christianity. There is also a real element of danger lest the Indian Church be paganized by these and other millions who will, no doubt, seek admission into the Christian Church in the very near future. Certainly this is no time for Christian churches to continue retrenchment in missions. It is rather a time to redouble effort in money, prayer and additional missionaries to help in this unprecedented missionary opportunity.

Girls' Circle Program

By MRS. J. C. SMITH, 1860 Shaw Ave., East Cleveland, Ohio

GATEWAYS TO MEMORY'S GARDEN

PREPARATION—Get a copy of the picture, "The Light of the World" by Holman Hunt. A print may be bought at a dime store or from the Perry Pictures Co., Malden, Mass. The price is 10c, catalogue No. 3235. This is a picture of Christ with a lantern in His hand, knocking at the door. There are several other pictures of Christ knocking at the door. One of those would do as well. The picture is to be used at each meeting to provide the spiritual atmosphere desired on a table or wall—and have a light thrown upon it, if possible. If you can get a study lamp with a flexible arm, the lamp may be placed on the floor behind a chair, and the light thrown upward upon the picture.

Memory — Memory, the leader, should wear a robe of blue or white with a silver head band with the letters M-E-M-O-R-Y printed upon it.

INVITATIONS—For those to be sent to members, get a package of Dennison's flower seals — jonquils would be nice for April—and put one seal at the upper right corner of your card. Underneath the seal print in tiny letters the name of a guest to be brought to the meeting. Then write this invitation—

April Showers should bring Flowers
To Memory's Garden.
Choose this flower for a happy hour
In our Circle Garden.
Time ..... Place .....

The invitations to be sent to guests should read—

April Showers should bring Flowers
For Memory's Garden.
Please be a Flower at this hour
In our Circle Garden.
Time ..... Place .....

Poster—The poster should present a lovely garden. Underneath is printed a verse, similar to the ones on the invitations, the last two line reading—

"Come spend a happy hour
In our Circle Garden."

Decorate—the room with all the flowers you can find—potted plants, pussy willows, forsythia, dogwood, or cut flowers. Pussy willows and forsythia may be cut and brought in a week or two early for forcing in the colder climates.

PROGRAM

Prelude—"Behold, I stand at the Door and Knock" — Bible Songs Hymnal, No. 220.

Memory—Centuries ago the Master Gardener came to a pool by the Sheep Gate. There He saw about the pool not beautiful flower forms, but those which were withered and broken by the hot winds of sin and shame. Shall we see how He began His work of love among these neglected ones? (She reads John 5:2-9).

Prayer—by a Circle Girl. That we may learn of the Master how to help in His garden, That we may hear His voice when He speaks so that we may come to know Him intimately and have Him as our constant companion.

Song—unannounced. This may be used as a solo.

"Behold, I stand at the door and knock."

Memory — Some of the loveliest scenes of Memory's Garden are those we have seen by night under the stars.

Circle Girl—Tells of Night Scenes. "See "Under the Stars" by Hazel Bennett, page 387 of this Magazine.

Solo—"I Came to the Garden Alone" —Bible Songs Hymnal, No. 213.

The chorus may be sung by everyone.

Memory—The most interesting scenes are those in which guests come through the gateway. May we have some Memory Pictures of Garden Guests?

Circle Girl—Tells of Guests. (See Little Pictures, pp. 390-393).

Memory—

"I dare not slight the stranger at my gate—
Threadbare of garb, and sorrowful of lot
Lest it be Christ that stands, and goes His way
Because I, all unworthy, knew Him not."

Sing—as before, "Behold, I stand at the door and knock."

Memory—Sometimes we have floods in the Garden. Sometimes they hinder our work, and sometimes they bring forth so much growth that we have difficulty in bringing the plants to proper flowering. Weeds of ignorance and sin almost choke the weak plants struggling for Life.

Circle Girl—Tells of floods in the Garden (see "Floods Upon Dry Ground" by Mrs. J. C. Alter, pp. 398-401), and "Some Other Floods" by Theresa Brownlee.)

Memory—Prayer Poem, all heads bowed.

"O God, I love Thee in the stars of night
Under the still eternity of sky;
Teach me to love Thee in the passer-by,
For Thou hast said that this is loving right.
I hear Thee in the stars whose silence sings,
And in the shout of dawn Thy voice I know;
Teach me to hear Thee in the joy and woe
Of men who speak of trivial earthly things.
I see Thee when the world is full of sleep
Walking upon the moon-path of the sea;
Teach me by all the tears of Calvary
To know Thee in the eyes of all that weep.

There are so many things that I would say,
God-soul of beauty, teach me how to pray!"

Close—Pianist plays "Will there be any Stars in My Crown?" One stanza may be sung, if it can be done unannounced.

PROGRAM FOR GIRLS' CIRCLES 1937—1938

PORTALS

"Behold, I stand at the door and knock"

The picture entitled "The Light of the World" by Holman Hunt is to be used throughout the year.

April	Gateways to Memory's Garden.
May	Archways into the New Egypt.
June	Golden Portals of Wisdom.
July	The Child at the Gate.
August	The Open Door of Challenge.
September	The Door of Responsibility.
October	Golden Gates of Thanksgiving.
November	Gateways to Country Adventure.
December	The Rural Church Opens the Door.
January	Portals of Change.
February	Upon the Threshold.
March	Opening the Closed Door.

Home Missions

MRS. WM. S. COOK, 1201 6th Ave., Beaver Falls, Pa.

WEST 44th STREET, NEW YORK, N. Y.

Miss Mary Geyer was very happy to have her mother visit her during the holidays and enjoy the Christmas activities as they were carried on in the community work at West 44th Street. The community people as well as their own church congregation attended the White Gift service, when three little Jewish girls took part in the dramatization of the Manger Scene.

An Intermediate Society of fifteen boys and girls, ages thirteen to sixteen, put on the Christmas program for the Sabbath School entertainment. Almost the whole group attend church regularly and the girls all sing in the Intermediate choir.

After the last class at 8:30 one evening the missionary called on a Junior boy who united with the church about one year ago. He was instrumental in bringing his parents, uncle and grandparents into the church. He is one of the Junior's who is planning definitely to be a missionary, and is beginning at home.

SLOVAN MISSION, LANGELOTH, PA.

The Women's group meets every two weeks, one meeting is devoted to prayer and the other is the missionary meeting. A Bible study is conducted at each meeting.

A call has gone out through the presbyterial (Chartiers) bulletin, for the children in the community in which this mission is located, for more definite prayer, especially for the children of foreign-born parents, that Christ's spirit may enter the hearts of these little ones, that the seed sown may bring forth fruit, and that there may be a rich ingathering for the Lord of the harvest. Mrs. Lieske adds—"Will you not join us in this petition?" I pass this on to all who read this request.

WESTLAND MISSION, WESTLAND, PA.

The Week of Prayer was observed in this mission, with preaching services conducted by different pastors in the presbytery, or the missionary. The winter communion was observed the last Sabbath of January with an attendance of fifty-one and forty-two communed. The missionary made eighty calls. Five new members were received in the Bible School. The missionary, Miss Elizabeth Clark, add—"We covet the prayers of all interested friends for continued growth in the Saviour's work."

BRUNSWICK CHURCH, GARY, IND.

The new church will possibly be dedicated the third Sabbath of March. That is the date set at this writing. Following that occasion, the missionary, Miss Sallie Dickey, will be transferred to Oak Park, Chicago. During the month the missionary attended twenty-five meetings of various sorts, gave talks at four of them and made sixty calls and was "housed" for a week with a severe cold or flu.

PEACE PARRISH COMMUNITY, FRESNO, CAL.

Miss Mary Jamieson has now been three months in this community. During this time she has canvassed a section of sixty-four miles, checked on two hundred and twenty-two different homes with a total of two hundred and fifteen calls. During the past month eight prospective families were located and eighty-five calls were made in

a house to house canvass. The work is encouraging.

MOUNTAIN ECHOES

We are most happy to report that Miss Ruth Bemis, who was injured in an automobile accident as she was coming home for Christmas, is making a good recovery in the hospital at Circleville, O. Last report the brace had not been removed from her jaws, and she was still taking her food in liquid form through a tube. We hope to visit Miss Bemis as soon as she returns to her home in West Middletown, Pa., which will no doubt be before this is in print. In the next issue of the Magazine we will be able to report more fully of her condition.

While the recent flood did not reach either Frenchburg or Ezel, both were affected by it to the extent of receiving the mail regularly and getting supplies. The call came to both villages for aid and I am sure the people of the community did their share. Ezel gave money, food and clothing.

Mr. Stephens of Frenchburg spent one morning collecting money for the Red Cross and received sixty-five dollars. The dormitory children wanted to help. They have no money, but still insisted upon helping. This method was devised—that all in the dormitory would go on half rations. This meant not only the boys and girls, but the members of the faculty who take their meals there. This saving in food amounted to from five to six dollars per day, saved by the school, which goes to the relief of the suffering.

No newspapers were coming in, so the radio was depended upon for news. Students were put on in relays, as listeners, to take notes, then a newspaper was mimeographed to give the flood news to the community. Have we all been as faithful in doing our bit as the people in these two mountain communities?

MR. STEPHENS WRITES:

"The second semester of the school term has been in session two weeks at the time of writing these notes. We have a total enrollment at this time of two hundred and fifty-six pupils. This number taxes the available class room space to the limit. The morale of the school this year has been at a high level. Interest is evident in all the curricular and extra-curricular activities.

"The church has seen an increased attendance during the past month. The last two Sabbaths we have transported a group of children from a town four miles away where no Sabbath School is held during the winter months. This group helps enlarge our Sabbath School attendance. We are looking forward to a three-week evangelistic effort during the month of March. Dean Hamilton, the president of 'The Fellowship of Philip,' an organization for personal evangelism, is to be with us. Mr. Hamilton comes to us from California and is highly recommended by Mr. O. S. Johnston, a friend of the school, who has had some experience with his work. We hope the Magazine readers will pray with us for a spiritual quickening in Frenchburg and its neighborhood.

"The Local Option Law went into effect in Menifee county December 24. Those of us who were active in the campaign for the passing of the law and its adoption in our county are rejoicing to see benefits that are discernible.

"The Hospital is kept pretty busy these days with caring for sick students and community members. We are rejoicing over the recovery of Mrs. Russell McGlothen, a young woman who came to the hospital two weeks ago in a very low state and whose life was spared, as we believe, in answer to prayer."

Negro Missions

MRS. ADA K. WILSON, Secretary, 412 S. Main St., Zelienople, Pa.

Jubilee Hospital is resplendent in appearance, owing to the fact that it has been freshly painted, inside and out, at a cost of $650. When a check for payment was received by the painters they expressed the desire to make a contribution to the Board which controls the hospital and sent a check as evidence of their appreciation. The Board is grateful to these men, and appreciates this token of their confidence.

Until the latter part of the last century, tuberculosis was not considered a contagious disease, and the idea of segregation was not thought necessary. Since then, medical science, in its survey, found the disease is contracted by close contact with the patient, and strictest quarantine is recommended.

When Jubilee had outgrown its quarters, and an enlargement was necessary to continue its work, in compliance with this recommendation and the request of the community people—among whom this disease is prevalent—a wing was added, dedicated to the use of these sufferers. Since then many patients have been treated and those who have been admitted in the incipient stages, have been returned to their homes, rejoicing in a complete cure. Others have been treated unsuccessfully because they were not careful and the disease was too far advanced when they applied for admission.

At present there are two patients in this department—a mother and daughter. The daughter, a talented musician, contracted the disease by nursing her mother. A special nurse must be employed for these cases, but what a boon it is for people who, as a rule, know nothing of sanitation. Will you not pray that these two sufferers may respond to their treatment and be cured when discharged to their home?

The following excerpts are taken from an article written by Wallicia Salley, a graduate of Thyne Institute, Chase City, Va., under the caption, "What Thyne Institute Has Meant to Our Family."

"Thyne Institute has enjoyed an enviable reputation through the past 58 years, for character building, ability of the faculty and quality of its students. What this mission has meant to our community would require several volumes to tell. Among other families, I feel that our family has a peculiar distinction in that there are six of us—each one holding a high school diploma from Thyne. In 1897 the second graduating class consisting of three members, passed out from its walls. One of these was my father, Rev. William H. Salley, who is faithfully endeavoring to impart to the people of his *four* rural churches the high principles of truth and integrity which were instilled in him at Thyne. My mother graduated there, as did the six of us children. Three of us have had college work at Knoxville College, Fisk University and Virginia State College. Five of us have taught in our different missions. My mother was primary teacher at Thyne for 18 years until primary work was discontinued there. I was an instructor in mathematics at Thyne for a number of years.

"The thoroughness and accuracy for which the school is noted, was of inestimable value when we took our college entrance examinations. I must express what this school has meant to our family in a religious way. Most certainly, if we children had never attended Thyne we would have felt her influence in the lives of our parents, but we ourselves have been influenced by the religious contacts which we have made with the principal and teachers.

Their useful lives have inspired us to emulate everything in them that is good and beautiful." What a tribute!

Mary Elizabeth, of the class of 1931, writes the following:

"My father, mother and many members of my family are graduates of Thyne. I have therefore been in touch with the influence of that mission all my life. Not only in my immediate family have I noted the influence of that school, but also in various communities I have seen the results of its work. I feel that if this school were ever discontinued it would be sadly missed because of the great dividends it has yielded in better homes and nobler lives. Time was when mission schools were our only hope of securing a higher education. Now the states are doing something along the line of educating the Negro youth, but the value received in the public schools is not to be compared with that of the missions.

Many state s c h o o l s do have good mental training, but lack the heart training given in the mission school. The more refined youth in college and in our own community are those who have attended mission schools. I have observed the two groups as they live in their communities. The ideals and aspirations of the mission school graduates are higher than those from the state schools. Parents who wish their children to be of service to the church—for our churches are in need of trained workers and leaders—find mission schools to which they can send their children. Public schools provide no religious training, so religion matters little to their students. The real, reliable Christian young people who are willing and ready to serve are those who have attended church schools. Fewer of the homes of the graduates of mission schools 'go upon the rocks,' for their homes are built upon principles of economic, moral and religious soundness.

"The colored race needs men and women who are fit mentally, culturally and spiritually for leadership. Along these and other lines the mission schools of the United Presbyterian church and other churches best prepare for leadership and good citizenship."

There is much more in these expressions of love and loyalty to our missions for the uplift of the Negro. I am bringing these to you, that you may realize the seriousness of closing our schools. We need money and much more money, but in the face of the foregoing testimonies, is it not money well spent and yielding wonderful dividends?

NOTES FROM ETHIOPIA

(Continued from page 418)

dropped when bombs were feared. There was no warfare either, for which we are most thankful.

News has come from some of the Ethiopian Christians in Sayo that church attendance is keeping up there. About three hundred have been coming to the services. What joy this brings to the hearts of all the missionaries from Sayo, for it shows that the Christians there are trying to be faithful.

We all join Isabel Blair, who is in Khartoum, "in feeling that our Ethiopian Christians will be greatly strengthened these days in learning to depend on Christ instead of on us missionaries. Hard as it is to stay out of Ethiopia, we believe that God is working His purpose in Ethiopia and He cares for those people far more than we do. May His will be done there and for each of us who wait."

Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

REV. WILLIAM A. MATTHEWS

The call "Come, ye blessed of my Father" came to our friend and fellowworker, the Rev. W. A. Matthews, in the stillness of the wintry night of January 29th in the Good Samaritan Hospital, in Portland, Oregon.

During the long weeks while lying suffering in the Hospital he endeared himself to doctors, nurses, and all who visited him testifying by his patience and cheerfulness and his appreciation of the things that were done for him. His faithful wife stayed constantly by his bedside and it was her voice he heard last as she repeated the 23rd Psalm when he was "in the valley of the shadow of death," but "fearing no ill." His was a tranquil, peaceful passing on, going quietly and triumphantly Home to be with the One "whose he was and whom he served."

Funeral services were planned for Monday, February 1, 1937 at 2 P.M. at the First United Presbyterian Church of Portland, Ore.

A letter from Mrs. Francis Hall, says: "Such a snow storm and blizzard came to Portland January 31st that on Monday the radio sent out word that all funerals must be held over until Portland would come out of her heavy banks of snow.

"Mr. Matthews' funeral is now announced for February 8 at 2 P.M. We trust we may be able to carry out our arrangements then. The body will be laid to rest in a beautiful spot in Forest Lawn Cemetery at Gresham, about twelve miles from Portland. Several members of Presbytery will take part in the service."

Many of you will recall the interesting letters Mr. Matthews wrote concerning his work, and those of you who attended the W.G.M.S. Convention at Steubenville will remember his talk about his "beloved Indians." He loved them and his fervent prayer for them in his sickness was "that they might be saved." For more than twenty-two years he labored among them, their trusted friend and counsellor; many will rise up and call him blessed. He was kind and thoughtful, always willing to help them, and the cheery, hospitable parsonage was always open to them. Many sick and in trouble, way-farers and sinners found Mr. and Mrs. Matthews ready to help. These ministries of love were occasions for pointing them to "The Way, The Truth, and The Life."

The members of the Women's Board mourn the passing of one so faithful and earnest in his missionary work. His memory will be precious to all who knew him. The Women's Board send their loving sympathy to his sorrowing wife and loyal helpmate and commend her to the God of all comfort, who will give the promised strength and all-sufficient grace, and in the arms of their faith they bear her up to the Throne of Grace in prayer.

THE HEART OF STONE CHANGED TO A LIVING HEART

We have only to look at ourselves to be convinced that our nature has undergone a rude shock. How else can we account for the miseries and infirmities of our bodies, the blinding of our understanding, inclined always to evil rather than good? The Apostle Paul says: *"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before."* Phil. 3:13.

I will at this time take a peep at my past life, and I find it nothing to

be proud of, for I was a stranger to the Truth. As I grew up from childhood to manhood my mind became distorted into evil channels, which brought disappointment to my loved ones and my life was full of trouble and sorrow. My understanding was so darkened that I did not see my own sad condition.

My father was a full-blood Cascade Indian, and there were two things that he loved to do, one was to hunt and fish, and the other was to fish and hunt. In this way he supplied our home with much food to satisfy our physical hunger. My mother was also a full-blood Indian, but she was of another tribe from Central Oregon, which is now known as the Warm Springs Tribe. My parents made their home at Greenleaf, Washington, on the banks of the Columbia River, where North Bonniville now stands.

On February 15, 1884 I was born, and when I was seven years of age, sorrow crept into my life, the sword of sorrow pierced my heart. The one that was very dear to me was taken away by death—my dearly loved mother. Many days I looked for her to return, and I longed to lie in her loving arms, but I could not find mother-love to turn to, to comfort my suffering soul.

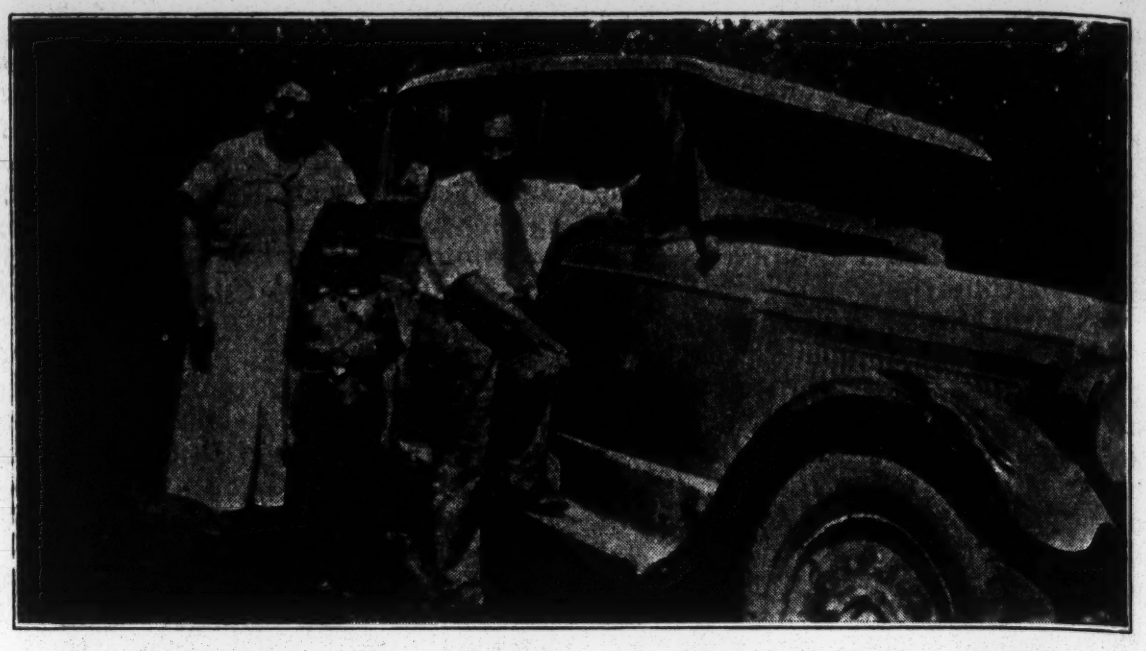
At the age of ten, I was sent to an Indian Boarding School at Fort Simcoe, Washington, on the Yakima Indian Reservation. It was very difficult for me to learn, as I had to first learn how to speak the English language before I could learn how to read and write. The place that I called home was broken up by death, all my brothers and sisters passed away and in 1897 my father died of a broken heart. This left me all alone in this world at the age of thirteen.

During the time I was in boarding school I went to school three hours a day and worked the rest of the day. I received only a fourth grade education, and I worked for it.

In the year 1902 I met a Christian girl going to the same school, who later became my wife. By being obedient and industrious I worked my way to a Government position in the school that I attended, then in 1907 I was given a Government position in the Indian service. This position I held until I got married on August 10, 1910, then I went to farming. Before we were married this girl, who was a Christian and still is, made me promise to become a Christian and go to church with her every Sunday. So with this promise we were married. To satisfy my wife I tried to live a Christian life, but there is a great difference between trying to live a Christian life and being a Christian. My wife and I were the only Indians who attended a certain church. At that time instead of my looking to the Lord Jesus as the author and finisher of my faith, I looked upon man. I watched those that attended that church and saw the lives many of them were living: this caused me to turn against religion and I went into sin. Every day my wife prayed for me and pleaded with me to change my life, others pleaded with me. My wife continued to go to church alone, and she stuck to the vow that she made to God to stick by me for better or for worse. For many years I wandered far from the graces of humility and gratitude.

From experience I now know why Jesus said: *"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."* I accepted this wonderful invitation.

There were three of us Indian boys at Simcoe and after we received a fourth grade education, we separated. Many years later one of these boys came to me in a downtown district in Yakima. He said, "Ed, I want you." These words seemed to ring in my ears for many days. He told me of *"the Lamb of God that taketh*



Mr. and Mrs. Edward J. Sam and daughter, New Missionaries, Yakima, Washington

away the sin of the world," that One who said: *"In me ye shall find peace, and in the world tribulations."* This schoolmate of mine was an Evangelist, and it was what he told me about Jesus that brought the dawning rays of a new day.

The promise in Ezekiel became a reality. *"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes and ye shall keep my judgments and do them. Ezekiel* 36:25-27. In order to attain this hope and realize this promise, it was have a change of heart and accept Christ as my Redeemer. It brought a great change in my life and in my home, now my loved ones wiped away the tears of sorrow, and began to shed new tears, the tears of joy. I was drawn away from the worldly desires to embrace the blessings of God, I began to read the Bible and feast on the Word of God.

I caught the vision of the sad condition of my Indian people, I prayed much that some missionary might be sent to them, and that God would give me wisdom and words that would touch the aching heart of lost souls. When I was in Granger preaching one day I met Rev. G. G. Wilson who spoke to me about taking up missionary work on the Yakima Indian Reservation. I was happy to find someone who had the burden for my Indian people and I knew it was an answer to my prayers. I am very grateful to the *Women's General Missionary Society* for their great part in introducing Jesus to the sinners.

I am happy that I now can live for others and tell them about Jesus. Actions speak louder than words. God's people are a visible people—*"Ye are the light of the world."* I have travelled throughout the Northwest as an Evangelist promoting His great Truth and His great Love. My family and I are happy because we are one in Christ Jesus and are enjoying the many blessings of God and the sweet fellowship of our brethren.

Edward J. Sam.

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Sta., Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS
APRIL

Miss Hazel Bennett .....April 4
Miss Henrietta Moore .....April 6
Miss Eva M. Hewitt.....April 7
Miss Elizabeth White .....April 8
Dr. Maria White.....April 11
Miss Evelyn Cathcart .....April 11
Miss Laura Reynolds .....April 15
Miss Stella Robertson .....April 17
Miss Helen R. Brownlee, R.N...April 18
Miss Elizabeth Wilson .....April 21
Miss Mary Logan.....April 29
Miss Helen V. Weede.....April 29

INDIA

The Sialkot Mission News Notes for January have been received. These come in the form of a small pamphlet which is circulated among the missionaries and we have been favored with having a copy. For a number of years this has been edited and published by Mrs. M. M. Brown but she is leaving India for America very shortly, hence Mrs. S. C. Picken has been appointed in her place and has been responsible for the last two issues. There are some very interesting items of news from the different stations but only a few can be noted.

From Campbellpur the word comes that two of the missionaries who have been out in camp since November 19 have been able to make some fine contacts and find many old friends. At the camp many young men have come and stayed long to listen. Some say they are sitting up half the night arguing with the Maulvi that there is no assurance of salvation in the Koran. We praise God that they have discovered this fact.

Another missionary writes from Sangla Hill: "I would like to share with you one of yesterday's joys. A young woman willingly gave up her charms. We went to the small group of people almost every Sabbath last spring and summer. They have made great progress in their knowledge but were never quite able to get over their fear of evil spirits. Yesterday they came here to Shahkot for the Communion service and I told Bibi that when she was able to put all of her trust in Christ she could partake. She turned to me and said, 'Miss Sahib, you can take the charms off now. Get a knife and cut the strings.' It didn't take me long to break the strings and I can tell you I was happy at this breaking of her old faith. She communed and had her two boys baptized."

In Pasrur the folks gave a real home-coming welcome to Miss Dora Whitely. The people turned out en-masse and with fire works and music gave her a heart-felt welcome. Miss Whitely told something of her fine trip from America: that she and Miss McCrory had stopped a short time at Honolulu, Yokohama and Hong Kong. From Hong Kong they went up 250 miles to visit a college friend and saw some real life of China and also the mission work. There was no Mass movement in China. Their two hospitals in that section have large credit balances each year and the people do not seem so poor as those in India. But China is not yet responding to the Gospel as is India. They sailed from Hong Kong on November 21 and reached Bombay December 2, having stopped at Manilla, Singapore and Colombo. Miss Whitely appreciated the glad welcome she received in Pasrur. She said: "There are many new faces in the school and I am certainly glad to be home again and to be with all of you in this grand and glorious work in these wonderful times in India. I had a fine furlough in every way but I am happy to be in India again."

Dr. J. G. Campbell was a dele-

gate to a conference held at Nagpur, called to meet Dr. Mott and discuss the next steps in view of the new opportunities. Dr. Mott made a great closing speech in which he spoke of these days as "God's days" of creative work. He said: "We must realign our forces and pay the price in time, thought, loving intercession, courageous adventure and attentiveness to God's leadership." Dr. Campbell said: "I came away from the meeting absolutely convinced that God Himself is the prime mover in this Depressed Classes upheavel. It is far too great already to be known as the Ambedkar or any other man-made movement. All our forces should be marshalled to meet the issue or we stand to answer for failing to come up to the help of the Lord."

Miss Ruth Warnock who went out to India last Fall after an interim of several years in America, has been located in Taxila. She writes that the hospital staff has for some time been conducting outside dispensaries in nearby villages every Friday in an effort to serve the community and establish new contacts with the people. Various members of the staff have been going out recently after clinic and preaching wherever opportunity offers while Mrs. Roy and she have been going to the women of the villages. All have been having a good hearing. Please pray that the message may find its way into many hearts.

A letter from Miss Evelyn Cathcart tells something of her work this year. For four years she has been in charge of a Day School for girls at Rawalpindi. It has the first eight classes and the girls have to take a Government examination for promotion at the end of the fifth and the eighth years. Miss Cathcart has over 300 girls enrolled and they are much crowded for the school is in the midst of the city so that the children can walk to it. "Our rooms are not more than half the size of an American school room at best and when forty little children get seated in rows on the floor there is not much space left to step between. About three-fourths of the girls are Mohammedans and must be seen by no man. The Bible is taught as a regular class each day and the children like it very much. I asked a seventh class girl in English to make a sentence with the word 'believe.' Her reply was: 'I believe in the Bible.' There are ten Christian Indian teachers in this school."

Last summer Miss Cathcart had a most interesting experience in seeing a new Home opened for the leper children who were untainted. She goes out to teach a Sabbath School class at the leper asylum every Sabbath. There are usually about 30 women and children present. There were a number of children there who were quite free from the disease and old enough that they should be taken from their parents so that they would not contract leprosy. Finally those in charge rented a small house nearby for these children and Miss Cathcart went to the opening ceremony. A merchant in the city had donated cloth to make the children clothes so all were dressed alike in striped shirts and white trousers. There were five little boys ranging from three to ten years of age. They had all been properly scrubbed, dressed in their new suits and were permitted to enter the doctor's house for the first time in their lives. They get to see their parents and talk with them once a week but their parents will never touch them again. So it is a real sacrifice the parents make for the good of the children.

The prayer of India is that the Church there and at home may not fail her Lord in this day of opportunity.

EGYPT

The Association concluded its annual meeting on January 8. It was a very pleasant meeting held in As-

siut, which is a delightful place for such a gathering. The College was not in session so the whole plant was at the disposal of the Mission. The lecture room in the new Taggart Library building makes an ideal place for meetings. Two days before the Association Meeting a very interesting and profitable educational conference was held. This was sponsored by the Egyptian Inter-Mission Council so that most of the other missions were there as well as a good representation of our Egyptian delegates. The papers which were read were well written and very thought-provoking. In this time of change in Egypt all our people seem to be alert to great changes which may probably take place when Egypt becomes truly independent. Miss Elsie French of our Mission is chairman of the Educational Committee which arranged for this conference. It was very helpful and inspiring to the missionaries and Egyptian teachers.

The Association, among many other actions, decided not to open the Benha clinic as a health center at the present time. This was closed temporarily at the death of Miss May Holland. The Committee on Assignments felt that the demands for educational and evangelistic work were more urgent than pubblic health work. At the present time there are just fourteen evangelistic workers and to keep the stations manned as they are now there would not be one that could go home on furlough, so they are planning to take one missionary from educational work and put her into evangelistic work. The educational work is also in a straitened condition. Miss Minnehaha Finney and Miss Rena Hogg retire at the close of this year, and one of our young ladies comes home to be married; so Egypt is desperate for more workers to be sent out at this time for both educational and evangelistic work.

At one of the sessions of Association the four service pins sent out last Fall were presented in a happy fashion by Miss Minnehaha Finney. This was thought to be a lovely recognition of the faithful work which these missionaries have rendered.

The young King of Egypt visited Assiut after being taken on a trip through Upper Egypt to acquaint himself with the industries of the country. It was worthy of note that his mother and sisters rode in the procession with him. The Queen and the princesses from their cars viewed everything with eager interest.

The estimates for the work of the coming year have been received. These ask for a somewhat increased budget. We hope we may be able to grant all that is necessary to carry on our work not only in Egypt but in all our fields, in a somewhat enlarged way. Let us all do our best in our giving to the Lord's work and remember our workers constantly in our prayers.

THE SUDAN

Miss Marguerite McClellan is back at work in the Girls' School at Khartum North after a necessary sojourn of a few weeks in Tanta Hospital. The staff is very much delighted at her return, especially Miss Turk who has felt the responsibility of caring for such a large family.

Just before Christmas Miss Ruth Williamson gave a program showing the accomplishments of the small tots and it was very lovely. They had as honor guests the Governor of Khartum and the Civil Secretary who often acts as Governor General of the Sudan. The affair went off beautifully. The local officials put up a tent for them with the help of the prison laborers and also loaned 150 of their chairs, all of this free of charge. All the staff have loved having "Ruth" there

and she has accomplished a wonderful piece of work that will follow her for years to come. All are sorry to see her leave the Sudan for her work in Tanta.

Miss Una Coie and Miss Verna Pillow have been busy with their Bible Women's Institute and have again taken up their work in earnest for the second half of the year. Their work seems to be going very well.

Miss Ray Huffman, R.N., who spent her furlough in America, returned to Nasir in the early Fall and reports many interesting times during her journey from America to the Sudan. She had special difficulty after leaving Cairo as they were delayed several days enroute by the torrential rains which washed out the railroads in a number of places. At one place they had to use their boat as a hotel and another time they had to walk a long distance through the deep sand to make connections with another train. It was necessary for her to wait in Khartum eleven days before she could make her trip to the South. She is very glad to be back in Nasir and at her regular work once more. She bought a small Electrolux refrigerator in Khartum and is enjoying it very much indeed. She says it is an infant when compared with others she has seen but suffices quite nicely for her.

The clinic looks very nice with a lot of cannas in front of it. Dr. Ulsh has made a number of improvements inside the building. The clinic patients seem to be so eager for the religious services and are learning so well. They are also enjoying the new organ which Lake Presbyterial gave Miss Huffman.

Miss Isabel Blair is still in Khartum North helping in the School but is hoping to go to her work in Ethiopia very soon. Let us all pray that the way may be opened that all our workers may be able to take up their work once more.

ETHIOPIA

There has been no late word from Western Ethiopia but the work in Addis Ababa is going on very much as usual. All are happy in having Miss Ruth Nichol with them again and she has been able to open up her school. They are still asking for more workers in the hospital.

Miss Florence White is in the home of her friends, Dr. and Mrs. Lambie, and is continuing her treatments in the hospital in Baltimore, Md. She is making some progress toward health. We pray that she may soon be fully restored.

HOME COUNCIL FOR AMERICAN COLLEGE FOR GIRLS CAIRO EGYPT

(Continued from page 410)

Mrs. T. P. Trimble, Vice Pres.
Miss Margaret Cleland, Sec.
Mrs. John M. Robinson, Treas.
Mrs. Rodney Taylor, Chairman Publicity Com.
Mrs. J. Howard Boyd
Miss Elizabeth Gilmore
Mrs. Robert N. Grier
Mrs. Joseph Mason
Mrs. R. C. McKelvey
Mrs. H. T. McLaughlin
Dr. Elizabeth McLaughry
Mrs. J. Ralph Neale
Mrs. J. Alvin Orr
Mrs. R. M. Russell, Sr.
Miss Catherine Stauffer
Dr. Anna P. White

Consultative Member:
Mrs. J. W. Acheson

Other names will be added bringing the number to twenty-five when complete.

Mrs. J. Ralph Neale.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

BOARDING SCHOOL AT KHARTUM NORTH, THE SUDAN

Only a short time now remains in which to complete our offerings for the year. We are pleased to note that the amount contributed so far during the year is in excess of the amounts given during a similar period for several years past. We hope that this indicates a good offering when most of the fund comes in at the end of this month.

We are sharing with you again some more of the pictures which Miss Turk so kindly sent us of the children now attending the Girls' Boarding School at Khartum North. Some years ago the cottage plan was inaugurated at this school. It was hoped that in this way the girls could be given practical lessons in home-making that would better prepare them for life in their native houses after they left the Boarding School. The first picture shows one of these family groups in front of their cottage.

A Family Group in the Girls' Boarding School, Khartum, The Sudan

SERVICE IN THE SUDAN

By MISS RUTH WILLIAMSON

Miss Ruth Williamson of Egypt was loaned for a time to the Girls' School, Khartum, to train Kindergartners for The Sudan.

My days in the Sudan have been most interesting and enjoyable. I have counted it a great privilege to have been so closely in touch with the workings of another field, and I shall carry away with me many pictures in my book of memories.

I shall remember the thing which impressed me most when I came—the prayer meeting at Dr. Shields' home each Thursday afternoon. Each one so frank in stating problems and sharing blessings and so interested in the work of all the others, that it created a close feeling of fellowship together which can come in no other way.

Dr. and Mrs. Shields' home is always open to all—Egyptian, Sudanese, British and Americans who drop in for a cup of tea and to dis-

cuss problems and things of mutual interest and find an hour of rest on their journey.

Naturally the experience at the Girls' School hold so many pictures I can only show a few. Friday afternoon the members of each boarding home scrubbing and rubbing, hanging up clothes — everybody busy as a bee. But when the tubs were put away and the workers sat down to play, I shall not forget the welcome I would have when I joined them.

School mornings the girls who were taking the course in nursing and baby care, dressed in immaculate white aprons ministering so efficiently to the sick and afflicted who came.

The Khartum Twins—David and Helen

One of the sweetest pictures is of David and Helen, who were adopted by the school in order that the girls might have training in the care of babies. The cautious little way they would make their escape from Mary, their special girl nurse, and creep into my room at bed time introducing the situation, "Now, let's sing, Aunt Ruthie,"is a precious memory. One can never forget the dearness of baby caresses and confidences.

The little friends in the Kindergarten—such black shining little faces—such a joyous little corner and always, after games and stories with true southern courtesy, "Thank you-o, Miss Williamson."

I shall think of the kindliness and expressions of interest and encouragement from the minister and his wife and other members of the church at Khartum North, also the great group of fifty or more leprous and sick and poor who came in the gate after the morning service and listened to the story of a Master's love even for such as they.

And the journey to Omdurman which always held such thrills of adventure for me; the lovely ride along the Blue Nile, the beautiful residences and the palace always reminding one of General Gordon and his victorious life in the midst of such difficult tasks and grave problems, then crossing the bridge at the confluence of the Blue Nile and White Nile and entering Omdurman, a city teeming with peoples and so native in its shops and street scenes.

While in Omdurman I want to show you a picture at the Boys' Home. It is evening on the large verandah there, all the smaller boys are piled on top of, and around Mr. Finley talking over their day and about their Heavenly Father. Just on the other side of the verandah, the older ones are reading a chapter with Mrs. Finley before going to bed.

And then a trip to Gereif Farm, such a place of opportunity for the boys who are there! Date and banana groves, some oranges and limes, cotton, Kaffir corn, peanuts and vegetables, cows, camels, goats and chickens. How much these boys can learn at this agricultural school which meets such a need in this line of service in the Sudan. To the Americans home made bread, real cow's milk, vegetables and fruit in plenty, trees and grass make

The Kindergarten, Girls' School, Khartum, The Sudan

it a tie which brings back memories of the long ago.

The trip to Doleib Hill was a high point and fills a very special page. It is an experience such as one has never had before. Tall men in strange dress, warlike and savage in dancing and celebrations during the week, and on Sabbath morning quietly laying down the spears and shields and reverently entering the house of God. Sitting on the floor on a tiang skin, listening to the Christmas story and the Psalms sung in this strange tongue and looking out on this strange audience, I felt more keenly than ever before the promise, "All the ends of the world shall remember and turn unto the Lord and all the kindreds of the nations shall worship before Thee."

Next day in Mr. Heasty's study, I saw school books and the Gospels printed in this language and a dictionary in the multigraph machine. That is a picture of accomplishment and provides the medium for a better understanding and closer touch with these people.

However since another chapter has been made, we cannot help but look back at the beginnings when our pioneer missionaries came on that long voyage in a sail boat and chose this beautiful spot with its Doleib palms as a place to build for the future, and endured hardships, illness and loneliness. We need to bow in gratitude for that which has made possible the advance for Christ today.

And in reviewing these pictures, I shall also see the lovely little Southern Cross keeping an early morning watch and assuring our mission family of God's faithfulness and love every day.

Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary, 905 Publication Bldg., Pittsburgh, Pa.

WOMAN'S CHRISTIAN TEMPERANCE UNION OF EGYPT "FOR GOD AND HOME AND EVERY LAND"

Pres., Mrs. Azer Goubran, Assiut
Rec. Sec., Mrs. Abadir Hakim, Assiut
Cor. Sec., Mrs. F. S. Hoyman, Assiut
Treas., Mrs. Yunan el Malagh, Koubbeh Gardens, Cairo

Vice Presidents
Mrs. Habeeb Bey Khayatt, Gezira, Cairo
Mrs. Claudius Pasha Saleeb, Bacos, Ramle
Mrs. Fahmy Bey Wissa, San Stefano, Ramle
Miss Mary L. Thompson, Assiut

TEMPERANCE WORK IN EGYPT 1936

The usual very close cooperation of the WCTU of Egypt and the Temperance and Reform Committee of the American Mission has been maintained and we report on activities jointly supported by the two organizations.

New kinds of work have been:

1. The exhibit sent to the Royal Agricultural and Industrial Exposition in Cairo on invitation of the Egyptian Temperance Association (men's) to share its booth. One or two of our young men lecturers were busy for the two months explaining it to thousands of visitors from the Near East.

2. Three young men have been on salary all year and have visited, with literature or lantern or both, the three largest Moslem "mulads" (birthday celebrations of various saints lasting for days and attracting crowds of people) and five Christian "mulads." One worker said that to his surprise hundreds of people at Tanta called him by name remembering his visits to their villages and inviting him to return.

3. Six Sabbath School Conferences and two C. E. Conventions have given time on their programs for object lessons and suggestions with enthusiastic response.

4. A set of 30 slides on "Peace" has been prepared and used.

We record with gratitude the purchase by the Ministry of Education of 540 copies of the "Syllabus in Narcotic Education."

As to regular work—333,000 copies of new leaflets and blotters comprising 970,000 pages were printed; the lanterns have held 539 meetings in 343 towns, most of them in the streets of places where there is no Christian work (estimated audiences 230,000); a reprint of two thousand of the two posters previously hung in railway stations was made; DVBS workers and graduating classes had special envelopes of leaflets as did 1000 key people before Temperance week in November.

WE FEEL KEENLY

a. The urgency of educational Work.

b. The need of spreading information to all classes of society about drink and drugs.

c. The temptation for young people going to cities for work or study to lower their standards.

d. The danger of false propaganda.

e. The alarming prevalence of boiled tea, Hassan Kaif, etc.

f. The continued peril from white drugs.

g. The possibilities of village work by lantern, exhibits, games, songs, reading aloud to groups, etc., not only to teach of dangers but to provide counter attractions.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

CONCERNING ORDERS

Sometimes we have received letters from friends, twice recently, who are wondering why their orders of several weeks standing have not been filled; and these second letters have been the first to reach the Literature Department. Investigation has shown that payment in coin has been sent with the order. Tracers have failed to locate the letters. Probably the coins have been removed and the letters destroyed. Even though carefully wrapped, a fifty cent piece, by its weight, would announce itself and in these days of stress might prove too great a temptation. We gladly accept stamps in any amount when checks or money orders are inconvenient.

PRAYER CYCLES

We suggest that you order your 1937 Prayer Cycle early for changes come so quickly. Already two names have been removed by death—Rev. W. A. Matthews, on Sixteenth Day, and Miss Jean Morrison, on Twenty-Second Day. And two names should be added: on Sixteenth Day, Mr. Edward J. Sam, Yakima, Wash. (See Indian Missions, page 368, February Magazine); on Seventeenth Day, Rev. James Brown, Rawalpindi. We propose to help you in this way this year to keep your Cycle correct to date. Price, 10c each; $1 per doz.; $7.50 per 100.

CHILDREN'S BOOKS

Junior leaders and mothers of juniors are often on the lookout for good missionary stories. We offer these good ones.

Missionary Stories to Tell. A collection of about forty stories from both home and foreign fields selected from previous publications and from various denominational sources. Cloth $1.00; paper 50c.

Rainbow Series. A set of six paper bound books. $1.25 per set, or 25c for single book.

Just Like You Stories. A book of stories and actual photographs of children of fifteen nations stressing points of likeness and the fun of friendships all around the world, proving that children of every land are "just like you." A book of 190 pages, a picture on every page. Price $1.50.

FOR APRIL PROGRAMS

Boisterous Waves, 3c.
Boota, Son of Jiwan, 3c.
Cleaning Out the Well, 2c.
Karm Bibi, 2c.
Maulvi Khuda Bux, 3c.
Reveries of a New Missionary, 3c.
Zainab and Ruth, 3c.

SUGGESTED DEVOTIONAL SERVICE

(Continued from page 402)

Poem:

"Not mine to mount the courts where seraphs sing,
Or glad archangels soar on outstretched wing;
But lesser worlds a father's kindness know;
Be mine some simple service here below—
To weep with those who weep, their joys to share,
Their pain to solace, or their burdens bear;
To serve some child of Thine, and so serve Thee,—
Lo, here am I! To such a work send me!"

Closing Song: B. S. H. No. 159.

WHERE DOES MY DOLLAR GO?

(Continued from page 414)

ROOF: Housing 18%.

FOOD: 24%.

EARNER: Transportation 13%.

CLOTHING: Clothes, 10%.

SAVINGS: Savings 11%.

JOHN: Personal expenses and recreation 14%.

MARY: Health 3%.

LIZBETH: Education and taxes, 5%.

CHURCH: Church 2 . . .

CHILDREN: Oh, don't say it! (*They rush to her and draw her as she seems about to leave.*)

LIZBETH: We must do something about it. Can you see where we can save, Mother?

MOTHER: Of course I can! In lots of places. I have a new budget book* that has a lot of fine suggestions.

MARY: How will it help, Mother?

MOTHER: Well, for instance if we had had this before Christmas we could have saved quite a little sum by making some little gifts ourselves. There are some good hints on clothes. There are ways suggested for cutting down the cost of food. We'll try this for a week, practice the Golden Rule and see how much we can save for others.

LIZBETH: Who knows, Mother, we may like it so much we may want to do it all the time.

MOTHER: There is something more. We have been running our family on a wrong principle. We have put self first and God and His Church and suffering, lost humanity last. We have said: "Let us have a nice home, let us have plenty of fine, expensive food, and good clothing and recreation and education. Let us look after our own health; let us have just as many luxuries as we can squeeze out of the dollar; let us pay our taxes and keep up our insurance and then if there is anything left let us give that to our Lord."

We have forgotten that all we have comes from the bountiful hand of our God, and we have lost sight of the fact that we are simply stewards of what He gives us. He said long ago: "The tithe is the Lord's; it is holy."

I have been doing some more figuring. If every member of the Church would cut off one-tenth of his dollar the treasury of the Lord would be overflowing. Daddy, children, what would you think if we should all agree to clip first the Lord's ten per cent from our dollar and then budget the nine-tenths for ourselves?

CHILDREN: We're willing.

EARNER: I remember Jesus said: "This ought ye to have done . . ."

MOTHER: God spoke through the old prophet: "Bring ye the whole tithe into my storehouse . . . prove me now herewith if I will not open the windows of heaven and pour you out a blessing until there shall not be room to receive it."

CHURCH: And Jesus said, "Ye are my friends if ye *do* whatsoever I command you."

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*Golden Rule Book—Cloth $1.00; Paper 50 cents. Lincoln Bldg., 60 E. 42nd St., N. Y.

DELEGATE HONOR ROLL

Jan. 20	San Francisco
Jan. 21	Indiana
Jan. 22	Big Spring
Jan. 29	Nebraska
Feb. 1	Oregon

PROGRAM CALENDARS

The Program Calendars for Women's and Young Women's Missionary Societies for April 1937-March 1938 are bright and attractive in their covers of gold.

Send Orders now to
Mrs. Fannie F. Moore
1200 Hiland Avenue, Coraopolis, Pa.

1 copy	5c	50 copies	$2.00
25 copies	$1.00	100 copies	$4.00

Tributes

MISS ANNA L. KELSO

The Missionary Guild of the United Presbyterian Church of Carnegie, Pa., desires to express a sense of loss, and to pay a tribute of love and esteem to the memory of Miss Anna L. Kelso, who died October 28th, 1936. Miss Kelso's standard of honor was the very highest, and came from her early training in a Christian home, where the family altar was a daily habit.

Early in life she committed to memory the catechism and portions of the Bible. She was a member of this society for forty-five years, and its efficient treasurer for fifteen years. She was faithful in all departments of the church work, and the only woman having the honor of being a Trustee.

We thank God for her consistent Christian life, and for the privilege of being intimately associated with her in the work. Blest with outstanding mental ability, coupled with a rare gift of memory, she unselfishly yielded her talents to the service of her Lord and Master, that a greater extension of His Kingdom might be realized upon earth. She left us a worthy example. We shall miss her presence, her prayers, her willing service and her wise counsel.

"Blessed are the dead, who die in the Lord." Committee.

MISS CATHERINE JANE BRIGHT

The members of the Women's Missionary Society of Unity United Presbyterian Church wish to express their deep appreciation of the life and service of Miss Catherine Jane Bright.

She began her earthly career February 20, 1847 and completed it October 16, 1936. Thus her years were almost "four-score" and ten.

Miss Bright was a remarkable woman both physically and spiritually. She was a great pedestrian walking long distances. She was also a true daughter of Enoch.

Her whole life was spent in this community. She truly loved the place and the people. For over sixty years, a faithful member of the church, long a devoted teacher in the Sabbath School and an officer in the Women's Missionary Society.

Gladly and gratefully do we testify to her loyalty and love of her Lord. She left us a worthy example.

We rejoice that she has entered into her reward and we know that "her works do follow her." Committee.

"That was certainly a wise decision..."

"I'm going to tell my friends about the Bible Society's annuity plan."

The problem of where to place their money has been solved for many people by the American Bible Society. The Society's annuity plan provides what most people want . . . safety, a generous return, regularity of income.

Let us tell you of this plan which has worked for nearly ninety years without a single loss to any annuity holder, and with every payment sent promptly when due. And in addition to producing peace of mind there is the personal satisfaction of helping in the important work of distributing the Bible throughout the world.

Our booklet "A Gift That Lives" describes the plan fully. Send for it now.

MAIL THIS COUPON TODAY

AN INCOME ASSURED

AMERICAN BIBLE SOCIETY, Bible House, New York.

Please send me, without obligation, your booklet WM3 entitled "A Gift That Lives."

Name_____

Address _____

City _____

State _____

Denomination _____

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

*Miss Emma Dean Anderson, 1881 ..... Chakwal, North India
**Mrs. W. T. Anderson ..... Sialkot City
Miss Ruth Ardrey, 1924 ..... Sialkot City
Miss Helen Artman, 1920 ..... Sialkot City
Miss Kathryn Beattie, 1920 ..... Lyallpur
Miss Roma B. Beatty, 1909 ..... Pasrur
Miss Hazel Bennett, 1908 ..... Gujranwala
Miss Lois Boyd, 1918 ..... Sangla Hill
Dr. Anna Bramson, 1936 ..... Sialkot City
Miss N. Addaline Brandon, 1931 ..... Lyallpur
Miss Theresa I. Brownlee, 1922 ..... Sialkot City
Miss Lois Buchanan, 1910 ..... Pathankot
Miss Marie Cash, 1926 ..... Sialkot City
Miss Evelyn Cathcart, 1925 ..... Rawalpindi
Miss Laurella G. Dickson, 1897 ..... Pasrur
Miss Betsy Fleming, 1918 ..... Sargodha
Miss Ella M. Gordon, 1893 ..... Campbellpur
Miss Vida J. Graham, 1922 ..... Pathankot
Miss Nancy Hadley, 1904 ..... Zafarwal
Miss Evva P. Hartig, R.N., 1924 ..... Jhelum
Miss Kate A. Hill, 1896 ..... Sialkot City
Miss Flora Jameson, 1903 ..... Sangla Hill
Miss Mary Kyle, 1904 ..... Pasrur
Miss Sarah Jane Lamont, 1928 ..... Lyallpur
Miss Mary Frances Lincoln, R.N., 1920 ..... Sargodha
Miss Glendine Lundquist, R.N., 1932 ..... Sialkot City
Miss Elizabeth F. McConnell, R.N., 1931 ..... Zafarwal
Miss Lillian A. McConnell, 1902 ..... Abbottabad
Miss E. Marjorie McCrory, 1936 ..... Gujranwala
Miss Maude M. Miller, 1925 ..... Sheikhupura
Miss Henrietta Moore, 1898 ..... Pathankot
Miss Margaret L. Murdoch, 1924 ..... Campbellpur
Willa M. Ramsey, 1921 ..... Sialkot City
Miss Grace N. Ranson, 1936 ..... Gujranwala
Miss Laura Reynolds, 1924 ..... Sangla Hill
Miss Louise Scott, 1916 ..... Gujranwala
Miss Helen C. Sharp, M.D., 1932 ..... Sialkot City
Miss Rose Shereda, 1928 ..... Sargodha
Miss Kate E. Spencer, 1918 ..... Sargodha
Miss Vivian Trimble, 1921 ..... Rawalpindi
Miss Ruth A. Warnock, 1913, 1936 ..... Campbellpur
Miss Helen V. Weede, 1928 ..... Sheikhupura
Miss Georgia Wengert, 1920 ..... Pasrur
Miss Dora A. Whitely, 1911 ..... Pasrur

* Retired; (**) Volunteer Worker.

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 ..... 211 Mamillah Rd., Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Minnie E. Beatty, 1912 ..... % A. R. Bartley, R. D. 1, Karns City Pa.
Miss Rebecca Jean Black, 1921 ..... Petrolia, Pa.
Miss Margaret Fehlman, 1913 ..... Crown Point, Indiana
Miss Eva M. Hewitt, 1930 ..... Hillsboro, N. Dakota
Miss Janette Howland, 1921 ..... Walton, N. Y.
Miss Reba C. Hunsberger, M.D., 1921 ..... 6142 Wayne Ave., Philadelphia, Pa.
Miss Olive Laing, 1912 ..... 46 N. Duane Ave., Crafton, Pittsburgh, Pa.
Miss Marian T. Peterson, 1930 ..... 235 E. 49th St., New York City

RETIRED

Miss Mary A. Lawrence, 1893 ..... %Rev. R. E. Ayers, Harmarville, Pa.
Miss Mary E. Logan, 1891 ..... 134 W. 7th St., Rushville, Ind.
Miss Rosa McCullough, 1879 ..... Greenwood, Jackson Co., Mo.
Dr. Maria White, 1886 ..... Penn & Trenton Aves., Wilkinsburg, Pa.

EGYPT

Miss Ella M. Barnes, 1911 ..... Cairo
Miss Margaret A. Bell, 1901 ..... Fayoum
Miss Helen R. Brownlee, N.R., 1934 ..... Assiut
Miss Leota Cabeen, 1909 ..... Alexandria
Mrs. Mary K. Coventry, 1918 ..... Benha
Miss Anna B. Criswell, 1905 ..... Assiut
Mrs. Ada A. Dunlap, 1926 ..... Assiut
Miss Lucia Dwight, 1919 ..... Beni Suef
Miss Davida Finney, 1915 ..... Assiut
Miss Minnehaha Finney, 1894 ..... Mansura
Miss Alta G. French, 1925 ..... Beni Suef
Miss Elsie French, 1909 ..... Tanta
Miss Martha C. Glass, 1922 ..... Cairo
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Alice Grimes, 1924 ..... Minia
Miss Rena L. Hogg, 1899 ..... Assiut
Miss Lois D. Kingan, 1926 ..... Benha
Miss Bernice L. Knowles, 1932 ..... Assiut
Miss Lucy Lightowler, 1921 ..... Cairo
Miss E. Roxy Martin, 1901 ..... Cairo
Miss Dora B. Mason, 1918 ..... Assiut
Miss Ruth McCleery, 1931 ..... Mansura
Miss Jeannette McCrory, 1916 ..... Minia
Miss Evelyn McFarland, 1919 ..... Cairo
Miss Carol E. McMillan, 1906 ..... Tanta
Miss Sara B. Meloy, 1928 ..... Cairo
Miss Helen J. Noordewier, 1921 ..... Luxor
Miss Marion A. Paden, 1902 ..... Tanta
Miss Venna R. Patterson, 1924 ..... Luxor
Miss Stella Robertson, 1922 ..... Cairo
Mrs. Rachel Tracy Seiver, 1925 ..... Fayoum
Miss Edna B. Sherriff, 1920 ..... Cairo
Miss Isabel Simpson, 1931 ..... Cairo
Miss Jane C. Smith, R.N., 1922 ..... Cairo
Miss Nellie C. Smith, 1911 ..... Cairo
Miss Marie F. Tait, 1925 ..... Zagazig
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Ethel L. Weed, 1919 ..... Alexandria
Miss Elizabeth S. White, 1924 ..... Alexandria
Miss Ida B. Whiteside, 1913 ..... Luxor
Miss Ruth M. Williamson, 1924 ..... Tanta
Miss Elizabeth Wilson, 1932 ..... Fayoum
Miss Esther W. Wilson, 1919 ..... Luxor
Miss Margaret A. Work, 1924 ..... Zagazig
Miss Ruth A. Work, 1904 ..... Assiut
Miss Laura Wright, 1921 ..... Tanta

NOW IN THIS COUNTRY

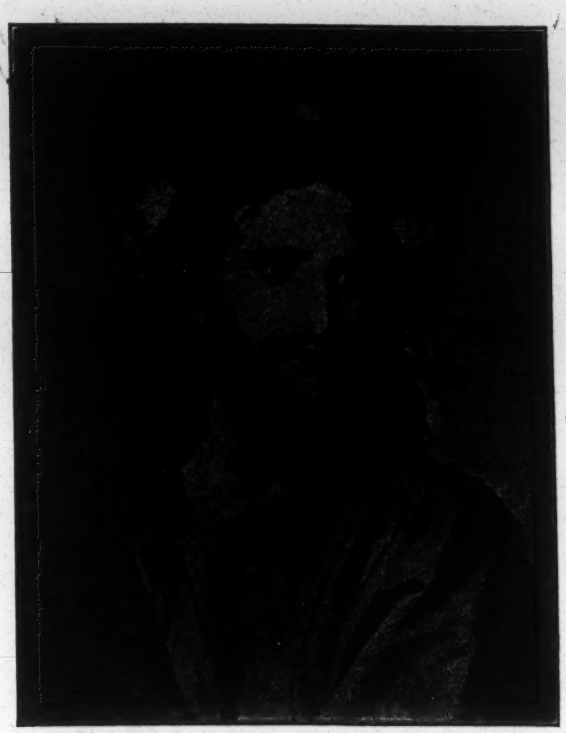
Miss Mary F. Dawson, 1922 ..... Pullman, Wash.
Miss Alfretta M. Hammond, 1904 ..... State Hospital, Warren, Pa.
Miss Helen J. Martin, 1915 ..... 513 East End Ave., Wilkinsburg, Pa.
Miss Lillian McClelland, 1923 ..... 226 Edgewood Rd., Asheville, N. C.
Miss Frances Patton, 1922 ..... Sparta, Ill.
Miss Helen M. Walker, 1930 ..... 517 Linden St., Ann Arbor, Mich.
Miss Laura B. Walker, 1904 ..... 1109 McClure St., Munhall, Pa.

THE SUDAN

Miss Una Cole, 1918 ..... Khartum, North
Miss Ray Huffman, R.N., 1924 ..... Nasir
Miss Marguerite McClellan, 1936 ..... Khartum North
Miss Mary Jane McKnight, 1922 ..... Khartum North
Miss E. Verna Pillow, 1930 ..... Omdurman
Miss C. Blanche Soule, R.N., 1921 ..... Nasir
Miss Frances Turk, R.N., 1921 ..... Khartum North

NOW IN THIS COUNTRY

Miss Mary E. Cole, 1919 ..... c/o E. B. Kinne, Blockton, Ia.
Miss Elsie E. Grove, 1912 ..... Caroline Blvd., R. D. 3, Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911 ..... Lenox, Ia.



THOU ART THE CHRIST

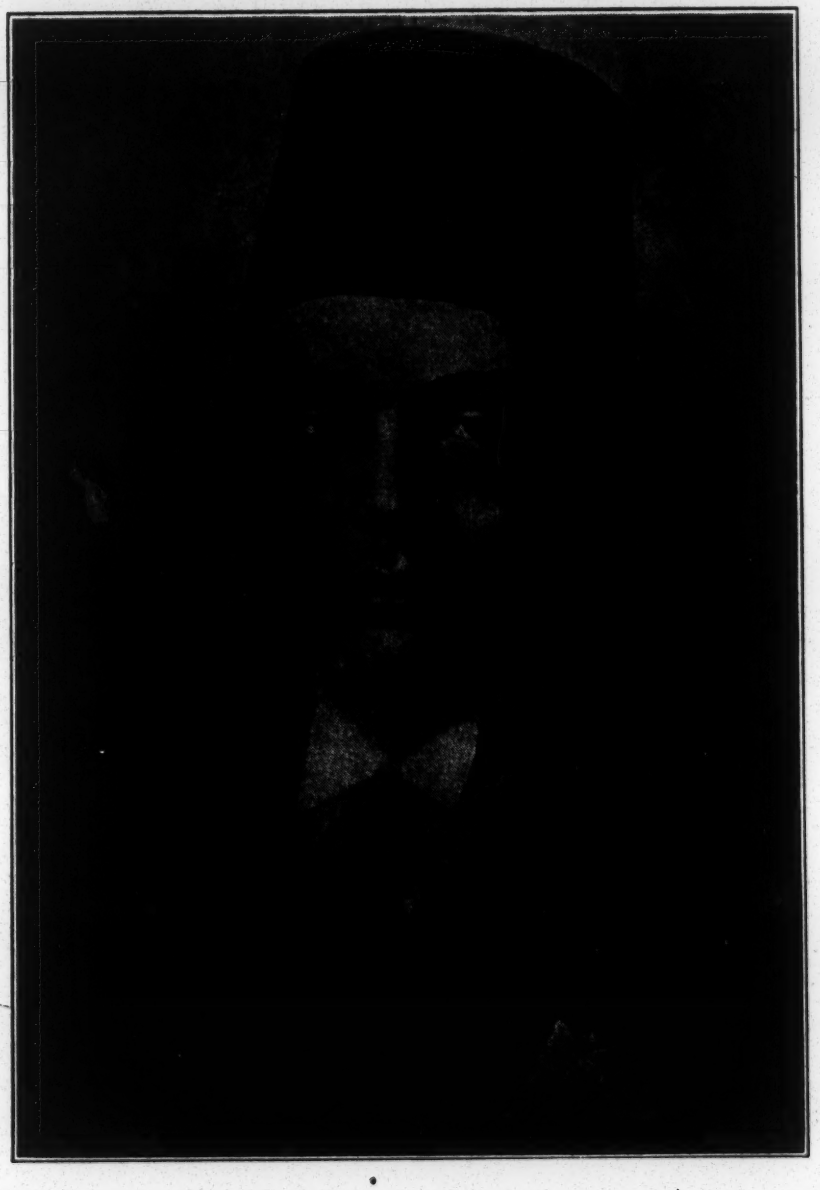
Thou art the Christ. What wondrous thought
For people weary, overwrought
With this life's mocking, futile fray
And bitter woe! Then why should they
Forget the words which Thou hast taught?

There is no need when Thou are sought,
For with Thy precious life was bought
Salvation full and free. For aye
Thou art the Christ.

Such mighty deeds by Thee were wrought
That hope to hopeless men was brought;
And miracles of grace today
Are seen; all fears Thou dost allay.
May all men love Thee as they ought—
Thou art the Christ!

(*Mrs. C. W.*) *Elsie Wehling Fulton,*
Secretary of Prayer Groups.

A LITTLE TIME APART



HIS MAJESTY KING FAROUK I

KING OF EGYPT

"Long Live the King" *(See page 466)*